THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

HELP FROM PRAYER.

Richard Chenevix Trench.

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make.
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel how weak, we rise how full of power.
Why therefore should we do ourselves this wrong,
Or others—that we are not always strong;
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee.

Communications.

For the Messenger.

THE CHAUTAUQUA COURSE OF STUDY.

As the attention of the public is likely to be called to Chautauqua Institute very soon, some general information which I gained during a visit last summer may be of interest, although of course, every thing centers for us in our own Church schools.

The Chautauqua course of study embraces a period of four years. In respect to *time* it thus corresponds to the course of study pursued in our colleges. However, for any one to imagine that the Chautauqua course is the same in all respects, and equally beneficial, as the course of study pursued in most, if not all, the colleges of the land, must be apparent to every one who is in the least acquainted with the two courses of study, to be incorrect. It would however be unjust to imply, that the Chautauqua course pretends to accomplish the same that is aimed at in the established colleges. It disclaims all such ideas and pretensions. It rather aims simply at creating a taste for study in a systematic way. Aware that a great many persons are at a loss what to study; what course of reading to pursue, or what authors to read; what books to peruse on certain subjects, the Chautauqua course meets a great want.

The "Chautauqua Idea," as it has been termed, has developed several departments of study, ranging from the department of the common school teacher to that of theology. The department about which I mean to say a few words is what is called the Chautauqua Literary and Scientific Circle. This department aims at being a college for persons who have never taken a college course; whose circumstances do "not permit them to enjoy the more advanced educational privileges."

The Chautauqua Literary and Scientific Circle was organized in 1878. Its first class "was enrolled at Chautauqua on August 10th of that year, when the scheme with its plan and aims was presented in an address before a large audience." Since that time the number of students has been largely increased. Indeed the increase has been so rapid that at present the number connected with the course is between thirty and forty thousand students. It is stated that the class to graduate in '86 alone numbers twelve thousand. The members of this organization are scattered over a large territory of the United States, reaching into Canada, and even "into more distant lands."

The course of study embraces most of the subject belonging to the college curriculum. The entire scheme is so arranged that forty minutes' reading each day throughout the year will accomplish the prescribed course. At the end of each year every student is requested to answer in writing a number of questions bearing on the subjects studied. At the end of four years those who have passed creditable examinations are entitled to their diplomas. Many persons who are enrolled as students, and who finally graduate, never visit Chautauqua, but prosecute their studies at home in an individual capacity, or by uniting with others in organizing "Local Circles." These "Local Circles," it is said, "aggregate almost a thousand, and are of all sizes from three members to several hundred." Attendance upon the exercises of the assembly is, however, of great advantage to the student, as any one who has at anytime visited Chautauqua during the session will readily testify. To listen to eminent instructors and lecturers is both instructive and entertaining. Indeed it is of great benefit to hear men like Dr. Talmage or Hon. Tourgee lecture. It was my privilege to hear both these lecturers while spending a short time at Chautauqua during the month of July. The former in his lecture on *Bright and Happy Homes*, not only *entertained* an audience of five or six thousand, but also advanced ideas containing a great deal of mental food for the thoughtful. The latter in his lecture on *Give us a Rest*, favored large audiences with something worth listening to. So the lectures in connection with stereopticon and panoramic views, as well as lectures by instructors on the different branches belonging to the course of study, are invaluable to the student. Whilst this course of study undoubtedly is greatly inferior to the old college curriculum, yea, so far inferior that it may be a question whether there is any room for comparison, since it does not afford that mental discipline acquired from the study of higher mathematics and the ancient languages, still it must be a great benefit to those who pursue it.

Of this course of study President Garfield, in his address at Chautauqua, August, 1880, said: "You are struggling with one of the two great problems of civilization. The first one is a very old struggle; it is, 'How shall we get leisure?' That is the problem of every hammer-stroke, of every blow that labor has struck since the foundation of the world. The fight for bread is the first great primal fight, and it is so absorbing a struggle that until one conquers it somewhat, he can have no leisure whatever. So that we divide the whole struggle of the human race into two chapters—first, the fight to get leisure; and then comes the second fight of civilization, what shall we do with our leisure when we get it? And I take it that Chautauqua has assailed this second problem. Now leisure is a dreadfully bad thing unless it is well used. A man with a fortune ready made, and with leisure on his hands, is likely to get sick of the world, sick of himself, tired of life, and become a useless, wasted man. What shall you do with your leisure? I understand that Chautauqua is trying to answer that question, and to open out fields of thought, to open out energies, a largeness of mind, a culture in the better sense, with the varnish scratched off, as Brother Kirkwood says. We are getting over the business of varnishing our native woods and painting them. We are getting down to the real grain, and finding what is best in it, and truest in it, and if Chautauqua is helping to garnish our people with the native stuff that is in them, rather than the paint and varnish and gewgaws of culture, they are doing well."

These annual meetings at Chautauqua, lasting six weeks, are undoubtedly exerting a very beneficial and wholesome influence upon Christianity in general, and upon the Methodist denomination in particular, since the Chautauqua course of study was inaugurated, and is now carried forward, mainly by men belonging to the M. E. Church. It will have a tendency to stimulate to thought and study, to raise the standard of education in that denomination of the Redeemer's kingdom. The meeting together of men of great minds, and of different theological tendencies, always does a great deal in the way of removing differences. So that in this respect Chautauqua will exert a good influence upon the church catholic; it will contribute its mite toward bringing about a union of the different denominations which appears to be the work now challenging the Church, Chautauqua is surely a good place to have one's denominational corners rubbed off.

J. D.

Selections.

CHARTER AND BY-LAWS

Of the Society for the Relief of Ministers and Their Widows.

The Commonwealth of Pennsylvania, *to all people*, to whom these presents shall come, *Greeting:—Know ye*, that in pursuance of an Act of the General Assembly of said Commonwealth, entitled, "An Act to confer on certain Associations of this Commonwealth, the powers and immunities of Corporations or Bodies politic in law,"—*And whereas*, we, the Ministers of the German Reformed Church in Pennsylvania, have considered the deplorable situation into which our Widows are often placed, because we are not able by our small salaries, to leave them much for their support,—*Therefore*, we have united ourselves to establish a Society for the purpose of raising a Fund for the support of the Widows of the Clergy of the German Reformed Church in Pennsylvania.

John Henry Helfrich, President.
Philip Pauli, Vice-President.
Samuel Helffenstein, Secretary.
George Geistweit, Assessor.
William Hiester, Assessor.
William Hendell, Treasurer.

The present members, citizens of this Commonwealth, and all those who now are, or hereafter may become members of this Society, (citizens, &c., said,) hereinafter named, agreeably to the Constitution and By-laws thereof, are, agreeably to the said Act, and in pursuance thereof, hereby incorporated and made a body corporate and politic in law, by the name and style of "The Society of Guardians for the Relief of the Widows of the German Reformed Clergymen, being members of this Society," to have duration for ever under the articles and conditions following, that is to say,—

1. The said Corporation, by the name and style aforesaid, shall, and may have, hold, take and receive any moneys, goods, chattels or effects, of what kind soever, that may be now in their possession, or that shall or may hereafter be given, granted, or bequeathed to them, by any person or persons, bodies politic or corporate, capable of making such gift, grant, or bequest, such moneys, goods, chattels or effects to be applied and disposed of, to and for the use and benefit of the said Society, agreeably to the intent of the donors, and according to the objects, articles and conditions of this instrument, and by the same name and style, shall and may, and they are hereby declared and made able and capable in law, at all times hereafter for ever, to purchase, have, hold, take and enjoy, in fee simple, and for any less estate, any lands and tenements, rents, annuities, franchises and hereditaments whatsoever, (not exceeding in the whole with the moneys by them loaned, the clear yearly value of five hundred pounds,) by gift, grant, bargain, sale, alienation, enfeoffment, release, confirmation, or device of any person or persons, bodies politic or corporate, able and capable to make the same, and also to give, grant, let, demise, convey or assign the same lands, tenements, rents, annuities, franchises and hereditaments, as to the said corporation it shall seem meet and convenient.

2. The said Corporation, by the name and style aforesaid, shall be forever, hereafter, able and capable in law, to sue and be sued, plead and be impleaded, answer and be answered, defend or be defended, in any Court or Courts, or before any Judges or Justices, or other persons whatsoever in this Commonwealth, in any manner of actions, suits, complaints, pleas, causes and demands, of what kind or nature whatsoever, in as full and effectual a manner as any person or persons, or bodies politic or corporate, may or can do.

3. The said Corporation shall have full power and authority to make, have, and use one common seal, with such device and inscription as they shall think proper, and the same to break, alter, and renew at their pleasure.

4. Besides the stated meetings of said Society, which shall be held at such time as shall by them be appointed, there shall be held an annual meeting of the Synod, (Society,) which shall be on the days and at the place which may be appointed from time to time, for the annual meeting of the said Synod in every year, at such hour as the said Society shall assign for that purpose, when and where there shall be chosen by ballot, one President and one Vice-President, one Secretary and Treasurer, and two Assessors, to serve for one year, next after such election, and to do and perform such duties as by the rules and by-laws of said Society shall from time to time be allotted to them, respectively; and such other inferior officers may also be appointed as may be found needful and convenient.

5. The said Corporation shall have full power and authority to do and transact all acts and matters and things whatsoever relating to the business and affairs thereof, conformably to the rules, regulations and by-laws thereof, and also to make and ordain and establish from time to time, such rules, regulations and by-laws for the prudent management, good order and government of the said Society and its affairs, as shall be thought needful and convenient, and the same to put into execution, revoke and disannul, alter and amend at pleasure, which rules, regulations and by-laws shall be valid in law, and binding on said Society, its officers and members, in as full and ample a manner as if the same were herein particularly recited and set forth; provided that the said rules, regulations and by-laws be not repugnant to the constitution and laws of the United States, or to the constitution and laws of this Commonwealth, or to the true spirit and intent of this instrument, and be sanctioned by all the members present.

6. For the due government and well ordering of the said Society and its affairs, the following rules and regulations shall, until the same be altered and amended, revoked or annulled, be and remain, and the same are hereby declared to be the established ordinances and constitution of the said Society; that is to say:—

Here, in the original document, follow the rules and articles of the Society; but as they are not of permanent authority, and some have been revoked, and others changed, only those are inserted that are now supposed to be of interest. The first six strictly define the duties of the President, Vice-President, Secretary, Treasurer and Assessors.

Art. 7. Recites that every person who desires to be a member of this Society, shall, during his life-time, pay, or cause to be paid, two pounds in specie every year, into the hands of the Treasurer.

Art. 8. The time and place of the payment of the said annual two pounds, shall be at the yearly meeting of Synod, and the absent members are obliged to pay it at the next annual meeting, with the interest on it.

Art. 9. If a member becomes a widower by the death of his wife, and marries again, he shall be obliged to pay the year he marries again, instead of two pounds, the sum of four pounds, which shall entitle his widow to the same benefits as others.

Art. 10. If a member of this Society should be expelled our Synod, he may, by paying the yearly sum of two pounds, and in case of marriage four pounds, continue to be a member, and his widow, after his death, shall receive the same share with others.

Art. 11. Whoever does not pay up his contributions for three years in succession, forfeits his right, and his widow is excluded from the benefits of the Society.

Art. 12. If a widow marries again, she loses her share in the benefits of the Society, unless she marries a member of the Society, or her husband becomes a member.

The foregoing Charter, with the rules, &c., is duly authenticated by certificates of the proper officers of the State, and is enrolled in the office of the Secretary of State, in Charter Book, No. 3, page 579. Date of Charter, March 26th, 1810, of enrollment, April 7th, 1825.

The following Rules were adopted by the Society newly organized at Norristown, October 12, 1849.

1. Resolved, that for the present, the initiation fee be five dollars, to be paid at the time of subscribing the Constitution.

2. That the annual contribution of three dollars be paid in advance, after the expiration of the first year.

3. That the payment of sixty dollars, in addition to the initiation fee, shall constitute an individual a life member.

Attest,
W. F. Colliflower, Secretary.

An Act, authorizing the Society of Guardians for the relief of the Widows of German Reformed Clergymen, members of the Society extending the provisions of their Charter, obtained from the Supreme Court of this Commonwealth, under the Act of one thousand seven hundred and ninety one, so as to enlarge the powers of the Society, to enable it to elect and receive as members, Ministers from other States, and to confer its benefits upon such Ministers and their widows and families.

Whereas, certain citizens of this Commonwealth obtained a Charter from the Supreme Court, dated the seventh day of April, one thousand eight hundred and twenty-five, incorporating them and their successors, under the provisions of the Acts of one thousand seven hundred and ninety-one, by the name and title of the "Society of Guardians for the relief of the Widows of the German Reformed Clergymen, members of this Society," limiting their annual income to the sum of five hundred pounds, which said income was to be expended for the Widows of the Clergymen as aforesaid.

And Whereas, the German Reformed Church has greatly enlarged its borders, and its Ministers are now found in almost every State and Territory in the Union,

And Whereas, it is desirable that the benefits of the Society should be made available for the relief of Ministers, in case of need, as well as their Widows, Therefore,

Section 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same:*—That the Society heretofore and now existing as the "Society of Guardians for the relief of the Widows of the German Reformed Clergymen, members of this Society," shall continue, and hereafter be known by the style and title of the "Society for the relief of Ministers and their Widows of the German Reformed Church in the United States," and as such shall have full authority and power, to elect and receive as members of the same, upon such terms and conditions as it may from time to time, prescribe in its By-laws, duly enacted in accordance with the provisions of its Charter, such Ministers, citizens of other States and Territories of these United States, in regular connection with the German Reformed Church, as it may see fit and proper; and also, shall be able, and capable in law, to extend its benefits to Ministers, members of this Society, in case they should need relief, as well as to their Widows; and in special cases, by a unanimous vote of the officers named in the Charter, to the families of deceased Ministers, who may not have been members of the Society; and for the purpose therein specified, the Society shall be able and capable in law, to take and receive and hold all, and all manner of lands, tenements, rents, annuities, franchises and hereditaments, and any sum or sums of money, and any portion of goods and chattels, given to it, or otherwise acquired by it; nevertheless, the annual income thereof shall, in no event, exceed the sum of ten thousand dollars, any Acts of Assembly heretofore passed to the contrary notwithstanding.

The above Act of the Legislature was approved by the Governor, February 28th, 1865, and has been regularly enrolled, and received into the office of the Secretary of State.

Family Reading.

THE WAYSIDE WATCHER.

"All day you sit here idle,
And the Master at the door—
The fields are white to harvest,
And our labor almost o'er.
You are dreaming, only dreaming!
Time glideth fast away;
The eventide is waning,
Soon breaks eternal day."

"Brother, my hand is feeble,
My strength is well-nigh spent,
I saw you all at noonday,
I marked the way you went;
I cried 'God's blessing on them,
What a favored band they be!
But I'll watch upon the highway—
He'll find a work for me.'"

"You tarry, still you tarry,"
Said the laborer again,
"You idle on the highway
And wait all day in vain.
'Tis easy labor waiting;
On the dusty road we tread
And toil within the vineyard;
Go out and work instead."

The watcher smiled and answered
"My brother, is it so?
Who waiteth on the Master
The Master's will shall know.
He hath taught me one sweet lesson,
I've learned it not too late,
There is service for the feeblest
That truly stand and wait.

* * * * * *

"Have ye known the shadows darken
On weary nights of pain,
And hours that seem to lengthen
Till the night comes round again?
The folded hands seem idle;
If folded at His word,
'Tis a holy service, trust me,
In obedience to the Lord."

None e'er shall lack a service
Who only seek His will;
And He doth teach His children
To suffer and be still.
In love's deep font of treasures
Such precious things are stored,
Laid up for you, O blessed,
That wait upon the Lord!

—*Exchange.*

"VITAL BREATH."

Worn out with an unusually busy Saturday's work, Mrs. Mifflin threw herself upon the broad, old-fashioned sofa in her sitting room, after the tea things were washed and put away, and called little Kitty to come and repeat the morrow's Sunday-school lesson. She was so tired that even a grasshopper was a burden, and she positively felt relieved to find that the hymn was one she knew by heart, so that it could be heard without book and she might rest her aching eyes.

At the other end of the room, her husband and his father were discussing earnestly the best ways of working the "Fresh Air Fund," of which the elder gentleman was a manager. Kitty's hymn was the dear old fashioned, "Prayer is the soul's sincere desire," and the little Sunday-school scholar went through it so smoothly that her listener was fast lulled to sleep, and actually dropped off at the beginning of the last verse, hearing faintly on a distant back ground of "thin-pale-foul-breath-half-starved fresh air"—and the like, the sweet voice of the child in the familiar words, "Prayer is the Christian's vital breath."

As the home scenes and sounds receded, a great white Angel seemed to over-shadow her, and a grave sweet voice said:

"Come, child of God, I would show thee how badly Christians fare, for lack of this vital breath."

Then the Angel took her through the houses of some of her friends and acquaintances. She recognized the spacious rooms, with their rich furniture, the pictures on the walls, the gilded ornaments, the various dainty appointments of fashion and luxury which she had sometimes found it hard not to covet, since John had failed in business, and her style of living had so changed. The pets of these houses, even the canary, the lap dog, and the sleek Maltese kittens, were well known to her, but the people she could not recognize at all. They were thin, they were feeble, some were almost skeletons, and many looked in a dying condition.

"These cannot be my friends and neighbors," she cried. "I never saw them look like this!"

"No," said the grave voice, "but this is their true condition in God's sight, when they neglect prayer, the Christian's vital breath" Then the Angel held up a small shining mirror, and the sleeper saw pictured in it the beautiful home in which she and John had lived for the first few years of their wedded life.

"Ah, it is my old home!" she said with a sob. "Why tantalize me with a sight of it? But who is the wasted invalid now occupying my old place? Poor thing! her days are numbered"

The Angel smiled sadly. "Look closely," said he, "and thou wilt see that it is thyself; not as thou art to-day, but as thou wast in the days of prosperity, when worldly cares and pleasures, fashion and folly, crowded out thy prayers. See, now, what the Lord has done for thee." So saying the Angel turned the small mirror, and showed her the picture of this very Saturday, when, amid the cares that had seemed too heavy to carry alone, she had constantly lifted up her heart to her heavenly Father, for help, guidance and strength Oh, what a sweet, fair picture! How radiant and blooming she saw herself! She wept for joy, and turned to thank the Angel for the lesson she had learned, but he had vanished, and drawing a long sigh, she opened her eyes upon the same home-scene they had closed upon.

"It is time for evening worship, father," John was saying, "and see, Kate has fallen asleep. No wonder! Poor child, she is overworked. I am afraid she is breaking down under the strain, and I don't know how to help it."

"No, no, no, John!" cried his wife, springing from the old sofa, and putting both arms so tight around his neck that she actually choked back the sigh that he was breathing forth. "No, no, John, the hard work has been my life!" and with smiles and tears she told her dream—vision she felt it had been.

Then they knelt down for the evening prayer, which the old white-haired father offered with a new fervor this evening, and before putting out the sitting room lamp, at John's request they all sang Kitty's hymn, the wife's voice growing tremulous as they reached the last verse:

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death,
He enters Heaven with prayer.

—*Advance.*

GOD'S HOLD ON US AND OUR HOLD ON HIM.

It is said truly, that since the Christian can do all things in Christ's strength, he need never sin; and it is said, with equal truth, that as a matter of fact, the Christian is always sinning. There is, you will observe, no contradiction in those two statements. But then some just reverse them, change the theory into a fact, and the fact into a theory, and say, the one, that the Christian cannot help sinning, the other that there are Christians who do not sin; both of which are as untrue as the two former statements are true.

It is most important to keep this distinction clearly in sight. The Christian need not, in any particular instance you can name, sin, because he can do all things through Christ; but he does actually sin continually, because he does not do all things through Christ. We cannot do all things through Christ, except by a constant act of divine grace; and as a matter of fact, that is not constantly put forth. The evil heart, which remains even in the regenerate, is not prevented from showing itself God does leave His people to themselves that they may know what is in their hearts. He did so with saints of old, He does so with His people now. And so invariably is this the case that the Apostle even says, "If we say we have no sin, we deceive ourselves and the truth is not in us." * * * Some men think that they can keep their hand on God as long as they please. But He takes care to teach His children that it is not they who hold Him, but He who holds them. That is a lesson which we must all learn sooner or later. And when a man has learned it, instead of being inclined to say, "My mountain standeth so fast I shall never be moved," he will say rather, "Hold Thou me up, and I shall be safe."—*Selected.*

TOO LONG CALLS.

A writer in the *Atlantic* for January truly says it is not always wise to make a rule that no one is to be admitted during the evening; on the contrary, a guest may be heartily welcomed if it is known at the outset that he has come in for a short time; that he is cheerful and friendly and amusing, and, in short, worth listening to and entertaining. But the illy concealed gloom that settles down upon one tired face after another, while the clock strikes the succeeding half hours, and each member of the family in turn comes despairingly to the rescue of the faltering conversation, is a deplorable thing. We are responsible for the state of our consciences, and if we have allowed them to become so dull that they do not give us the unmistakable warning to go away, then we must not fret if we are warded off, dreaded, and called bores.

I was delighted to hear some one say, not long ago, that she did not think that she had any right to spend two hours at a time with any friend without a special invitation, since it could not fail to be an interruption; and it gave joy to my heart that one person so respected the rights of others.

Picture some one, who has assured himself that he is not likely to find amusement under his own roof, setting forth in search of a more agreeable place in which to spend the evening. He hunts from door to door; finding that one family has honestly paid its money and gone to a play, another is dining out, the third enjoying its invited guests, while at the fourth he is met at sight with the information that the ladies are engaged. Perhaps at the fifth he gains an entrance. One person rises hurriedly from the sofa; another puts down her book with a sigh; another comes reluctantly from a desk, where some notes and letters must be written at some time during that evening, and the stricken group resigns itself to the demands of friendship and society. The master of the house returns presently to his avocation with a brave excuse. It may be eight o'clock when the guest comes, it may be nine; he may be kind-hearted and unobjectionable, he may even be profitable and entertaining; but he stays until after ten; everybody thinks that he never means to go, and inwardly regrets his presence. For half an hour he could have felt sure of welcome; in that time he certainly could have said and done all that was worth doing, and have been asked to stay longer, or to come again soon, when he took leave.

There is no greater compliment and tribute to one's integrity than to be fairly entreated to sit down for ten minutes longer. Of course, we treat each other civilly in an evening visit, but it is a great deal better to come away too soon than to stay too late. In a busy, overworked, and over-hurried city life, nothing is so precious as a quiet evening to one's self, or even a part of one. We all wish—or ought to wish—to make life pleasant for ourselves and other people, and are ready to be generous even with our time; but no one likes to be plundered and defrauded. It is the underlying principle of our neighbor's action and conduct toward us which makes us thankful or resentful when he comes to visit us.—*Exchange.*

THE PRECISION WITH WHICH GOD FULFILS PROMISES.

I was once crossing the Atlantic and had come within three days' sail of the Irish coast. Fog and darkness shut out the sun by day and the stars at night. We had to trust to dead reckoning—that is, to the log, the compass, the chart and other nice nautical computations. Standing by the captain, I heard him say on the last of these days: "We ought to see Fastnett Light in *twelve minutes!*' I took out my watch and waited. We saw the welcome light in just *eleven!* There, thought I, is a triumph of nautical skill and calculation, to push on so steadily and surely through the darkness day after day to the point aimed at. We justly confide in one who has proved himself trustworthy in human affairs, but the witness of God is greater. Why ever distrust Him? He has not only fixed the movements of the stars and the tides, but His promises of grace are unchangeable. "Him that cometh unto Me, I will in no wise cast out." If the wisdom of man elicits our admiring praise and commands our confidence, how much more should the grace of God, the infinitely wise, secure at once our homage and our love.—*R. S. Storrs, D D.*

OUR BOYS.

The years of adolescence are often full of restlessness. The boy is, perhaps, overflowing with vivacity, and his gay spirits lead him to do and say things which look idle and foolish a grave middle age. On the other hand, he may develop a tendency to morbidness, retiring into himself and repelling sympathy. Either way he requires delicate handling. It is an inestimable benefit to a boy to be confidential with his mother at this period of life, telling her his trials and troubles, and receiving her counsel.

As a rule, mothers do not pet their older children enough. The sweet, soft words, the caresses which are lavished on the babies are not freely bestowed on the older children. And yet a mother's tender hand smoothing her big boy's brow, her fingers straying through his hair, her kiss in passing him, are tangible evidences of her love, which are beyond price.

It is beautiful to see the knightly grace, the lover like devotion which some sons show their mothers. Be assured if you would have this crown of crowns, that you must win it by being your boy's friend all the way on from his babyhood. Do not be afraid of demonstration. Many a hungry soul is half famished in the midst of plenty, simply because those around him are so afraid of showing their affection by speech and smile and touch.

There ought to be some place in the house for a boy's possessions. If he likes tools he should have liberty to use them and a place for a workshop. If he is fond of dumb animals, tolerate his cats and dogs, pigeons, chickens, pets of all kinds, even though you dislike such creatures yourself. If he has a craze for collections, whether of minerals, ores, postage-stamps or butterflies, assist him to follow his bent.

Let your boys be permitted to bring their companions freely into the house. There are mothers to whom this advice is superfluous. There are others who care more for clean and shining porches, for stairways and halls, carpets, oil cloths and paints than they do for the welfare of their sons. So, very complacently, they send the latter off to play with Tom or Harry, whom they (the mothers) do not know, somewhere quite out of sight and hearing, and then they rejoice in their clean, well-kept houses.

Dear friends, well-brought-up boys, happy boys, sunning themselves in the atmosphere of a Christian home, are worth a thousand times more than handsome houses and luxurious furniture.

Do not, if you can possibly avoid it, force your boys to wear clothes which they have outgrown, or of which they feel ashamed, or which make them in any way conspicuous. Of course, when poverty compels a lad to go threadbare or patched, when his parents cannot honestly afford to dress him decently, he is manly to bear the privation without complaint. All things being equal, however, and parents having it in their power to dress their boys neatly and becomingly, they may take it for granted that a pretty necktie, a nice pair of cuffs, properly laundried linen, and a good suit of clothes, are all means of grace to growing lads.

Look out for a boy's reading. Crowd out the bad by supplying him with plenty of good reading. The little fellows who were disarmed of pistols and knives in a Philadelphia school the other day, juvenile highwaymen equipped for a career of plundering on the Western plains, had been reading "flash literature." What were their mothers about to let the boys get hold of the papers which contain such poison? There are papers and magazines which are quite exciting enough to please any boy, yet are pure and wholesome. Then there are on the home shelves or in the public libraries a great many authors whose charm for the young is perennial. A boy's evenings at home should be made bright and pleasant. Evenings in the street are fatal to many a lad.

Not too much training, mothers, if you love your boys. All good home government leads up to intelligent self-government. Never lose sight yourselves of your own accountability to God as mothers, and keep before the boys the feeling that they too are *responsible*, and must answer to God for the talents entrusted to them.—*Mrs. Sangster in Intelligencer.*

THE WASTED PIN.

A little girl picked up a pin, which she threw in the fire. Half an hour after a lady's carriage came to take her to ride She was all ready, only she wanted a pin—only one pin, to pin her shawl.

She raced here and there for it, and searched the carpet, and tried everywhere to find a pin, until the lady got tired of waiting and drove away; and so she lost her ride in the park by simply wasting a pin.

The proverb says, "Waste not, want not," and Jesus said, "Let nothing be lost"

VESPER SERVICE.

By Mrs. M. T. B.

There falls a little space between
The darkness and the day,
When it is quite too dark to read,
But not too dark to pray.

We put our varied cares aside,
With the departing sun;
How they have crowded to our hands
E'er since the day begun.

We circle round the altar's shrine,
Where, at each eve and morn,
Is lit anew the sacred fire,
And faith and hope are born.

In trembling accents age repeats
A promise of the Lord's;
While youth and childhood echo back
Some precious gospel word.

And then the evening prayer ascends,
While angels, hov'ring near,
Bear gladly to the Father's throne,
The incense of our prayer.

O Saviour, let this welcome hour
Forever hallowed be,
Because it brings us nearer home,
And rest, and love, and Thee.

—*Christian Observer.*

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true Christian life. The little, constant sun beam, not the lightning, the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh, the avoidances of such little things as these go far to make up, at least, the negative beauty of a holy life.

One of my greatest delights is to see how our people die. I have never for years visited the dying bed of a single member of this church in which I have seen a shade of doubt, or the least suspicion as to their triumphant entrance into the kingdom I have been somewhat astonished to find it always so. I just now sat by the bedside of one of our brethren who is melting away with consumption; and it was sad to see his wife lying by his side almost equally ill; but when I spoke with him who was so soon to be with God, he said, "As for my faith, dear sir, it never wavers in the least degree. I have my times of depression of spirit, but I take no notice of that. You have told us not to look to feelings, but simply to trust in the infallible Word of a faithful God. Fifteen years ago, sir," said he, "one Thursday night I dropped into the Tabernacle to hear you preach, and, blessed be the day, I looked to Christ and found salvation. I have had plenty of ups and downs, but Jesus has never left me nor forsaken me, and I am not going to think He will do so now. His Word stands fast forever. My strength is in my God." He added, "I am not resting upon man in any degree or measure, but wholly upon the faithful promise of God, and the precious blood of Christ."

I wished that I could get into his place, and not come here to night, but just slip off to heaven as he is doing. It makes one sure of the Gospel when you see men dying so. It nerves me to come and tell it out again to men and women. The Gospel which I preach to you is good to live upon, and good to die upon. If you will but trust my Lord you shall find it a blessed thing to depart out of this world, and be forever with the Lord. Death shall lose every air of dread; every ghastly gloom shall be taken from it. It shall be but *undressing to go to bed*, that you may wake up in the morning in royal robes as a courtier of the King of kings.—*Spurgeon.*

Personal.

Mrs. Garfield, widow of the late President, has been chosen President of the Cleveland Branch of the McAll Mission.

The quality of Oscar Wilde's wit seems to be improving. He has recently said that the national occupation in America is train catching.

Rosa Bonheur keeps at her country-seat a considerable menagerie, including tigers, wolves, lions, dogs, horses, and other subjects from which she makes sketches from life. Her pictures are all sold before they are painted.

General George B McClellan can be seen almost any Sunday in the Presbyterian Church in Madison Square, New York, with two little girls, orphans of the late General Hood, adopted by Mr. Adams, of New York, and great pets of the old soldier.

Prince Leopold much resembled his father in his refined and scholarly tastes, and was his mother's close counselor and companion. He was accustomed to say that if the Guelphs should lose their crown he could support them all by teaching the languages and music.

A writer who was admitted to Osman Digna's camp found the famous chief sitting on the ground, and wearing only a very dirty sheet and a straw cap. "He appeared to me," says the writer, "to be a very common sort of man." It could hardly have been expected that in such a uniform Osman would appear as gorgeous as a brigadier-general of militia.

Selections.

Time is an inaudible file.—*Italian.*

I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness I can show, to any fellow human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.

Art builds on sand: the works of pride
And human passion change and fall;
But that which shares the life of God
With Him surviveth all.

It is impossible for a thoroughly selfish person to be a strictly just one. He may fancy that he is; but he is too much absorbed with his own interests, and too indifferent to those of others, to be able to see what justice demands, or to gain any adequate idea of its claims.

We have never met with an instance in which a dying man has repented of his faith in God, or of the life which has grown out of it. Deathbeds have in myriads of instances been clouded with regrets, but no one has ever bemoaned his too early, or too complete, or too protracted confidence in God. What no man regretted let all men pursue.

There are some great troubles that only time can heal, and perhaps some that can never be healed at all; but all can be helped by the great panacea—work. When grief sits down and folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.

We lay us down in peace, Thy touch divine
Our eyelids closing;
Darkness—Thy secret place—becomes the shrine
Of our reposing:
Gently we breathe our souls into Thy care,
So glad to be
One day more near to that home rest of Thine,
Which we may share
With saints and Thee.

Useful Hints and Recipes.

SOFT GINGER BREAD.—One coffee cup of molasses, one of sugar, half-cup of butter and lard mixed, one cup of sour cream or buttermilk, three cups of flour, two even teaspoonfuls of soda dissolved in the milk, two teaspoonfuls of cinnamon, one and a half of ginger. Bake in shallow pans, and cut in squares when cold. Add a little salt.

RISSOLES.—Roll the trimmings from pie-crust into a sheet about a sixth of an inch thick; cut this in cakes with the largest patty cutter; have any kind of meat prepared as for croquettes; put a heaping teaspoonful on each cake; brush the edges of the cake with beaten egg and fold and press together. When all are done dip in the beaten egg and fry brown in boiling lard. They should cook eight minutes. Serve hot.

A TEST OF BUTTER.—A man employed in a restaurant says: "Any housekeeper can prove the honesty of her grocer or his butter, by melting it. Pure butter melted produces a pure, limpid, golden oil, and it retains the butter flavor. Melt oleomargarine, and the oil smells like tallow and looks like tallow, and a scum rises to the surface. Butterine is a mixture of dairy butter and fats. Melt that, and the butter oil will rise to the top. Pour this off, and you will find the fats at the bottom, whitish in color, and giving off a disagreeable smell.

ARRANGEMENT OF CURTAINS.—A tasteful way to arrange the narrow curtains at each side of a hall door is to make them of muslin or of lace, gather them at the top and bottom, have the muslin full. About midway between the top and bottom tie a ribbon around the muslin, make a pretty bow and let it come next to the glass. Tie the ribbon so close that the muslin will be drawn in at the center, let the muslin hang loosely and gracefully, not in stiff folds. If there are no other windows in the hall, plenty of light will be admitted by this arrangement. Dotted muslin is preferred to plain.

ABSORBING ODORS.—It may not be known to some housewives that if flour is kept in a closet with onions or cabbage, it will absorb unpleasant odors from them; you may not notice this until the flour is cooked, but then you will. A large chocolate and cocoanut cake was prepared for a tea party not long since. It was not tasted until it was passed at tea-time, when the mistress observed a strong onion flavor, which though an excellent one in its proper place, was here a thing of evil. It was discovered afterwards that a basket containing onions had been left for two days in the storeroom with the flour, and everything, even the bread baked from this flour, had the onion flavor.

Youth's Department.

"WE'VE GOT IT."

By Callie L. Bonney.

Two little children sat 'neath the stars,
Watching the light that in silver bars
Through the tree-tops was gleaming;
And the large, fair moon, like a golden ball,
Swaying in mid heaven over all.

At last one small voice the silence broke,
As a strange, new thought in his mind awoke,
With childish fancies teeming,
Looking to starry skies overhead,
"Just one moon, and we've got it," he said.

And I thought how oft that boyish mind
Would find an echo in older kind,
Our worldly pride revealing;
In opinions, possessions and pelf,
We see but ONE, and that one is self.

—*Exchange.*

BESSY'S TWO FRIENDS.

By May Willis.

Bessy was a very little girl, with great blue eyes, wide in wonder at the newness of the world about her. From a tiny baby those eyes wore their questions very openly, and no matter how often they saw the same thing, the surprise never left them.

Her two friends were, in some respects, like her. They were not very big; and as to their eyes, though I cannot tell about their color, I am sure, that in size, they were fully equal to Bessy's. And the wonder was in them, too, when their owners found themselves, as they often did, in extremely queer places.

They were fond of Bessy's society, but I cannot say that Bessie always enjoyed theirs. For they loved Bessie somewhat better, I fear, than she loved them, especially in the times that come to all little girls, when she wanted very much to do one thing, and they wanted to do another. In such cases, Bessy learned—not easily, however, that it was wiser to yield her own wish, and as wisdom brings happiness, that so she was happier.

Bessy was a chatterbox; but strange to say, in that, her friends were not like her. They talked, to be sure, but in very few words—a fact remarkable for little people; and, still more remarkable for little people—and some older ones, too—they meant exactly what they said. Indeed, every one who knew them declared that when they were grown, they would be strong, noble characters, for even now they showed themselves so brave for the right.

In manner, one seemed a trifle more polite than the other, who sometimes spoke a little bluntly. At first it was feared that the latter might not make a good companion for Bessy, but it was soon found that her society did Bessy just as much good as that of the other.

Each had a place in her heart that the other could not fill; and if they ever changed places, as Bessy would have them sometimes, they always got her into trouble.

The older Bessy grew, the stronger grew the friendship, as day by day she more fully learned their worth.

To show you how these little friends helped Bessy, I will tell you what happened one day.

"Bessy, Bessy," called mamma, busy in her own room.

"I'm coming, mamma," answered Bessy, quickly. For, thanks to her friends, she had already learned one hard lesson, that of prompt obedience. "What do you want, mamma?" as she reached the top of the stairs.

"I haven't ordered the meat for dinner. I want you to take this paper and money, and go to Mr. White's. There will be some change to bring back; I don't know just how much."

Bessy skipped away, very glad to help mamma. Walking more slowly back, a thought came into the busy brain that I would feel sorry to tell you of, were it not that I want you to know about the little friends.

Now, Bessy did not always have just as many pennies to spend for candy as she wanted. And as she turned the money over in her hand, there was one bright new cent that she wished so much was hers.

As she walked along, her thoughts ran on something like this: "What a shiny penny! how I wish it was mine; I wonder if mamma would give it to me." And then she came to the candy store. In the window hung a candy toy that Bessy knew cost just a penny. Oh, if that cent only hadn't been so shiny, if she couldn't have seen it quite so plainly!

She stood a minute at the window. The ugly word "steal" did not once come into her mind; it was only, "Mamma won't know if I use this penny; she didn't know just how much change there would be."

And with that she had her hand on the knob, [when up stepped the blunt little friend, who had been trying for some time to gain Bessy's ear, and simply whispered two short words, her own name, "I won't."

Bessy's hand dropped as though it were burned, and the feet started a quick march for home. All the way there she could hear the little friends saying clearly, their own names, "I won't," "I will," "I won't steal"—now the ugly word came. "I will tell mamma all about it." So the refrain went on till Bessy sobbed it all out in mamma's arms—for she was a very little girl, you know.

And so all through the years the more polite "I will," and the blunt "I won't" were Bessy's good friends, and helped her to become a strong, noble woman.—*S. S. Times.*

PETER PUTOFF.

I know a little boy whose real name, we will say, is Peter Parsons; but the boys call him Peter Putoff because he has such a way of putting off both business and pleasure.

He can learn his lessons well; but he is almost always at the bottom of his class, because he has put off learning his task from one hour to another until it is too late. He can walk or run as fast as any boy in town; but, if he is sent on an errand, the errand never gets done in season, because he puts off starting from one moment to another. And, for the same reason, he is almost always late at school, because he never can be made to see that it is drawing near to nine o'clock.

If letters are given him to post, they never get in time for the mail; and, if he is to go away by the boat or train, the whole family has to exert itself to hurry Peter out of the house, lest he defer starting till the hour be past.

He delays in his play as in his work. He puts off reading the library book until it is time to send it back; he waits to join the game until it is too late; and generally comes up a little behind-hand for everything from Monday morning until Saturday night, and then begins the new week by being too late for church and Sunday-school. Peter is quite conscious of his own fault, and means to reform some time; but he puts off the date of the reformation so constantly that manhood and old age will probably overtake this boy, and find him still only worthy of the name of Peter Putoff.—*Little Sower.*

BEGINNING AND END.

The progress of dishonesty is not hard to trace. The only safety of character is in resisting the *beginning* of evil. There are three hundred and sixty degrees in the circle of a cent as well as in the circle of the equator—and so is there as much dishonesty in a boy's theft of a cent as in a man's theft of a thousand dollars. Two pictures below will illustrate this. Here is the beginning:

A schoolboy, ten years old, one lovely June day, with the roses in full bloom over the porch, and the laborers in the wheat fields, had been sent by his Uncle John to pay a bill at the country store, and there were seventy-five cents left, and Uncle John did not ask him for it.

At noon this boy had stood under the beautiful blue sky, and a great temptation came. He said to himself, "Shall I give it back, or shall I wait till he asks for it? If he never asks, that is his lookout. If he does, why, I can get it again." He never gave back the money.

The ending: Ten years went by; he was a clerk in a bank. A package of bills lay in a drawer, and had not been put in the safe. He saw them, wrapped them up in his coat, and carried them home. He is now in a prison cell; but he set his feet that way when a boy, years before, when he sold his honesty for seventy-five cents.

That night he sat disgraced, and an open criminal. Uncle John was long ago dead. The old home was desolate, the mother broken-hearted. The prisoner knew what brought him there.—*School Journal.*

FAMOUS DUNCES.

It is somewhat discouraging for a boy of moderate abilities, who aims to do his best, to be told that others accomplished in childhood what he can only do by hard study the best years of his youth. But such a boy should not relax his efforts. He will succeed if he gives his heart and mind to the work. Sir Isaac Newton was pronounced a dunce in his early school-days. He stood low in his classes, and seemed to have no relish for study. One day the "bright boy" of the school gave him a kick in the stomach, which caused him severe pain.

The insult stung young Newton to the quick, and he resolved to make himself felt and respected by improved scholarship. Newton owned his pre-eminence in his philosophical studies more to perseverance and application than to any marvelous natural endowments.

Oliver Goldsmith, than whom no boy could appear more stupid, was the butt of ridicule. A school-dame, after wonderful patience and perseverance, taught him the alphabet—a thing which she deemed creditable to her school, and which she lived to mention with pride when her pupil became famous.

Sir Walter Scott was a dull boy, and when attending the University at Edinburgh he went by the name of "the great blockhead. But he wasted no time on trifles, and in pursuing a study that he loved he was persevering and methodical.

Sheridan found it hard to acquire the elements of learning, His mother deemed it her duty to inform his teacher that he was not bright to learn like other boys. Adam Clarke was pronounced by his father to be "a grievous dunce," and Dr. Chalmers was pronounced by his teacher an "incorrigible" one. Chatterton was dismissed from school by his master, who, finding himself unable to teach him anything in a satisfactory manner, settled it that the boy was a fool.

CURIOSITIES ABOUT THE THUMB.

An article on "Thumb Lore" in the current number of "The Antiquary" initiates us in all the legends which have been formed of the thumb. We are told that "in the remotest days of antiquity" among Goths, Iberians and Moors the licking of the thumb was regarded as a solemn pledge or promise. Another custom of even greater grace and elegance was common in Scotland, where among the lower classes bargains were concluded by "licking and joining of thumbs." But the same ceremony was not always and everywhere a sign of agreement or form of business; licking or biting the thumb was often a challenge, as in "Romeo and Juliet," or as in Decker's "Dead Term," an act to "beget quarrels." Sir Walter Scott also alludes to it in this sense, and many stories are told where the biting of the thumb, or even of the glove, caused death and destruction. Kissing the thumb was regarded as a sign of servility, the ceremony being performed at interviews of tradesmen with superior customers. The important part which the emperor's thumbs played in the days of gladiators is well known; not so, perhaps, the Chinese custom, which still prevails, to preserve an impression of the thumbs of criminals, by which, as the thumb is said never to change in its formation and other characteristics, malefactors are identified on future committal.

A BOY'S OPPORTUNITIES.

"Well, what is it, my boy?" asked Mrs. Leonard, as Frank came in from school one Thursday afternoon, and pettishly threw his books upon the table. Twirling his hat in his hands, Frank answered:

"It's everything, mother. You know it's composition day. Well, the subject is, 'My Opportunities.' I don't believe I have any opportunities. I think I might write about some other person's opportunities, though. Only think, the boys have all gone over to the cricket ground this afternoon, and here I have got to stay shut up in the house to write that miserable composition. The other boys can write theirs this evening, while I am tied up to that old store. That's just the way all my opportunities slip from me—my opportunities for sport at any rate."

"I am glad you added that last clause," said his mother; "but you know you could have gone with the boys."

"Why, mother Leonard! do you think I would give up my chance of going to college for an afternoon's fun? When I promised father I would save him the expense of hiring a clerk by helping in the store evenings and Saturdays, so he could better afford to send me to college, I meant to stick to it. But, you see, the fathers of other fellows are able to send them to college without their having to pinch and dig for it."

"Frank, you are looking only at your opportunities for sport. Just think of some of your opportunities for making a noble, strong-minded, educated man of yourself. You forget how many boys there are who cannot possibly receive so good an education as you, because they haven't the advantage. There is Tom Howard. You have often told me what a desire that boy has for learning. And there's a whole family looking to him for support, on account of their father's intemperance. But the boy is fast learning many things that neither books nor schools could teach him."

Frank lifted his face with a penitent yet eager look, and said:

"Mother, I had entirely forgotten that blessed old Tom. I am afraid I have been—well, at least, cracking the tenth commandment. Preach away ma'am!"

"I knew you would come round to the right view," she answered. "In missing the sport, you are gaining something better. By being obliged to depend on yourself in part for the expense of your education, you are learning self-reliance, which will be of inestimable value to you in your future life. I think, too, that you will improve—and are improving—your opportunities for learning, better than if you were at no trouble to obtain it. We always prize a thing that costs something."

"Thanks for your sermon, mother," said Frank. "I believe 'My Opportunities' will make a first-rate subject for a composition."—*Christian Register.*

FIRST STEPS.

Hush! the baby stands alone—
Hold your breath and watch her;
Now she takes a step—just one—
Wavers, stops—quick, catch her!
Courage! Life's first step will cost:
Now again she's trying—
One, two—three! she walks, almost,
Trembling, stumbling, crying.

Precious baby! up once more—
Tiny feet advancing,
Little arms stretched out before,
Bright eyes upward glancing,
Where mamma, with cheering smile,
To her darling beckons,
Softly coaxing baby, while
Her first steps she reckons.

One, two, three—Oh! she will walk
Now, before we know it;
Hear her sweet-voiced baby talk,
Little bird, or poet!
Prattling, toddling, there she goes,
Stepping off so proudly—
Turning in her untaught toes,
Pleased,—then laughing loudly.

First exploit of self-content;
Now she's growing bolder,
Strength and courage yet unspent,
One can hardly hold her—
She so presses to advance
In her baby learning—
Pulls so—Ah! by what mischance
Is this overturning?

There lies baby on the floor,
Sprawling, rolling, screaming!
Are life's first attempts so poor?
Baby was but dreaming
When she felt so bold and strong;
Gladly now she's clinging
To the one whose soothing song
Back her smile is bringing.

Hurts are cured by mamma's kiss—
Brave again as ever,
See, the plucky little miss
Makes her best endeavor;
Walks right off—the darling pet—
Rush now to caress her!
Come what will of first steps yet,
All good angels bless her!

—*St. Nicholas for April.*

THE BARON'S RUSE.

Among the bravest and most energetic of the Silesian noblemen who gave trouble to Frederick the Great of Prussia was Baron Lieben. Once upon a time a crowd of riotous peasants came to the Baron's castle at Falconberg, making the most outrageous demands, threatening to burn, kill and lay waste if their demands were not complied with. The nobleman retired to his armorial chamber, and directed that the deputation should be admitted. The aggressive peasants, to the number of fifty or more, well heated with liquor, entered the room, and, when they were all in, the Baron shut the heavy oaken door and locked it, and threw the key out through the open window. Then he sat down upon his sofa with a powder-barrel at his elbow, and taking from his mouth the well-lighted cigar which he had been smoking, he exclaimed in tones of dire and dreadful wrath: "Miscreants, if you do not immediately go down upon your knees and ask my pardon, and then go out at yonder window, I will apply my cigar to this barrel of powder, and we will all go to destruction together!" The effect was magical. The peasants knew the old warrior too well to think of doubting the truth of his diabolical threat. Down they went upon their knees, sobered enough to ask his pardon, and then went out at the window after the key, much preferring the risk of injury from the leap to remaining in the neighborhood of that dreadful magazine, with the lighted cigar of the Baron Lieben in such terrible juxtaposition.

ST. HELENA.

A little island in the South Atlantic Ocean, off the coast of Africa, standing detached from any group and 1200 miles from any land, a barren mass of rock, and serving only as a watering-place for vessels bound on long voyages, became from an historical event, one of the most remarkable spots in the world. It was here that the greatest captain of any age found a jail and grave. Here is the spot where his remains rested for many years, until claimed of the British government by Louis Philippe. The ceremonies of exhumation were very striking; the coffin was brought to light in the presence of the British commander and many legal witnesses and properly identified. After which it was committed to the care of Prince de Joinville, and taken with many ceremonies on board his flag ship, where tapers were burned and a guard of honor kept around the corpse night and day till it reached the shores of France and was conveyed to Paris and finally deposited in the church of the Invalides with such demonstrations of honor as were never bestowed upon a mortal conqueror. The island was discovered by the Portuguese in 1501, came into the possession of the Dutch and finally fell into the hands of the English in 1651. It is ten and a half miles long, by six and three-quarters broad and is about twenty-eight miles in circumference.

PLAYTHINGS OF THE CHILDREN IN AFRICA.

The girls in Africa, as elsewhere, are fond of dolls; but they like them best alive, so they take puppies for the purpose, and carry them about tied to their backs, as their mothers carry babies. Some of them "play baby" with little pigs. The boys play shoot with a gun made to imitate the "white man's gun." Two pieces of cane tied together make the barrels, the stock is made of clay, and the smoke is a tuft of loose cotton.

In one African tribe the boys have spears made of reeds, shields, bows and arrows, with which they imitate their fathers' doings; and they make animals out of clay, while their sisters "jump the rope." Besides, the African children, like children all over the world, enjoy themselves "making believe." They imitate the life around them, not playing "keep house," "go visiting," or "give a party," because they see none of these things in their homes; but they pretend building a hut, making clay jars, and crushing corn to eat.—*Anon.*

Pleasantries.

A little girl of three explains the Golden Rule to her older sister: "It means that you must do everything I want you to, and you mustn't do *anything* that I don't want you to."

A mother reminded her little boy who was complaining at the mosquitoes, that doubtless they had been made for some useful end. "Yes," replied the boy sorrowfully, "but I don't like the end."

A little girl sat on the floor crying. After a while she stopped and seemed buried in thought. Looking up suddenly, she said, "Mamma, what was I cryin' about?" "Because I wouldn't let you go down town." "Oh, yes," and she set up a howl.

He—"Did you go the first night?" She—"Oh, yes; we always do. It is so delightfully amusing, is it not?" He—"What, you thought the piece good, then?" She—"Oh, the piece! I really did not take much notice. Don't you think, by-the-way, it would be much jollier without a piece at all?"

Retrospective.—Lady—"Here, my poor man, is a ticket for a dinner at the soup kitchen; and you can eat as much there as will suffice for to-morrow and the day after." Mendicant—"Thanky kindly, mum; but I'd rather like first to eat enough for yesterday and the day afore, if it would make no difference to you to write that down on the ticket."

"Look heah," said old Andrew to "Guinea Nigger Dan," "who is yer wife on dis present 'casion?" "Nervy Potter." "Putty good 'oman?" "Does tol'able." "Fetch anything inter de house?" "Oh, yas." "Wall, dat's de kinder 'oman I'se lookin' fur. De wimmen what I se been in de habit o' marryin' is so lazy dat da'd let er man starb ter death."—*Arkansaw Traveller.*

THE MESSENGER.

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☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, APRIL 30, 1884.

POST-RESURRECTION THEOPHANIES.

No man is living up to his privileges who does not study with profit and comfort the life of our Lord Jesus on earth after His resurrection. The forty mysterious days that preceded His ascension are among the most wonderful and instructive in the history of redemption. It was then that He gave proof of His triumph over the grave, and enabled us to learn something of the properties of His resurrection body, to which ours are to be conformed. Its recognizable identity and its superiority to the laws that govern and limit us in this mortal sphere are wonderful studies. And then His teachings, and the charter He gave to His Church during this period, are not less wonderful. It was only after His triumph over death that the commission to His disciples was fully given, for then only all that had gone before took organized form in institutions and powers.

How very minute the record is, and how important! The minister of Christ cannot, if he studies that record, be at a loss for themes to instruct and encourage the people.

The *Kirchenzeitung* may be right in saying that there has been no full and proper response to the appeal made for the Orphans' Home at Fort Wayne, but it is certainly wrong in saying that none of its English contemporaries has uttered a single word in recommendation of the institution. The editor of the *Kirchenzeitung* could not have read the MESSENGER very carefully, or he would have seen that the Home at Fort Wayne was noticed several times, and always with an appeal in its favor. We wish to see it firmly established, and the sympathy shown by our German people in the West when the Home at Womelsdorf was burned, should induce the Church in the East to help them now that they find it important to have an institution of the same kind beyond the Alleghenies.

A correspondent of the *Christian Standard*, a Methodist journal of this city, devoted to holiness, thinks the ritual of that church should be thoroughly modernized, and especially the Sacramental Service, which in style is too ancient for our times. He quotes these as a sample: "O Lord the only begotten Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us."

The STANDARD'S correspondent says the above "was doubtless written by some old monk before the reformation, who never knew the way of faith, and we are required to repeat it, while our souls are full of praise—not condemnation." We have seldom seen more palpable ignorance of the origin and nature of the "Gloria in Excelsis" in which the expressions occur. That, above all, is the song of praise that has come down to us through ages, and the prayer for mercy upon which exultation is based makes it all the more appropriate. Why the cry for mercy should be classed among the "vain repetitions" which our Lord forbade, or why part of the service which John Wesley introduced should be regarded as an innovation, we cannot tell. Methodists above all people should file no such complaints, and the intelligent men of the General Conference will not do so.

This is what the *Central Catholic Advocate* has to say about the new Congregational Creed: "The farce of making a new Christian Creed in the nineteenth century reminds us of one of the shoddy millionaires of other days, who was building a splendid residence and wished one room frescoed with scriptural subjects. The painter's name was Mesnil, and he was engaged one morning at his duties when Mr. Shoddy walked in. After looking at the splendid frescoes awhile, Mr. Shoddy raised his cane, pointed at one group and said, "Mesnil, what is that?" "The twelve Apostles," replied the artist. "Oh, you painted twelve Apostles for Jones below, did you not?" "Yes, sir," said the artist. "Well," answered Mr. Shoddy, "Jones is only able to have twelve Apostles, but paint fourteen for me, for ahead of Jones I am, and ahead of Jones I'll *keep*, even in Apostles." Anyone can explain this parable to the Congregationalists."

And this is what the *Churchman* has to say in reply to the *Catholic Advocate*:—

It strikes us that there are some others to whom this "parable" may be profitably explained. The Council of Trent and Pius IV., in 1564, added twelve articles to the Catholic faith. Pius IX., in 1854, added another, and another still in 1870, *fourteen* in all. So, it would seem, the Roman Church distances Mr. Shoddy and the Congregationalists as well. Mr. Shoddy *may* have intended to add to the twelve Paul and Barnabas, who were certainly Apostles. Rome *did* intend to add to the Catholic faith *fourteen* articles not in it before. Mr. Shoddy sinks into insignificance."

A letter from Hon. H. M. Teller, Secretary of Interior, to Herbert Welsh, Esq., Secretary of the Indian Rights Association, in regard to the education and civilization of the Indians, says:

"The appropriation bill that has just passed the House of Representatives does not make appropriation sufficient to maintain the schools now in existence, and unless the appropriation is increased in the Senate, we shall be compelled to decrease the number of children now in attendance. In order to have the full benefit of the schools now established, the appropriation ought to be increased in the Senate at least two hundred thousand dollars, ($200,000). With this amount we can not add to our school facilities as we ought to. We ought to have at least one hundred and fifty thousand dollars, ($150,000) to build school-houses and improve those now built.

"In addition, we ought to have at least any thousand dollars ($50,000) for the purchase of cattle, horses, swine, &c., for the schools established and that ought to be established."

It will be seen from this, that the work of educating and Christianizing the red men, so successfully inaugurated, is likely to have a back set, if it is not entirely endangered. Every influence should be brought to bear upon the Senate to avert such a calamity. Economy demands it, for if no means are provided to carry on the schools, vast sums will in all probability be asked for to prosecute some war; and what is more, humanity and Christianity demand it. Even if it did not require ten times as much to educate a savage as to kill one, those interested in the salvation of their fellow beings should be alive to their duty at this crisis. The rank and file of Christian people can not see why generous appropriations cannot be made for this object when the Treasury is full to overflowing, and every principle of policy and right and religion requires it.

FILL UP THE RANKS.

Like other people, ministers of the gospel wear out and die, and the depleted ranks must be filled up or else the cause of Christ—the great cause of humanity—must suffer. This is too plain to need any argument.

But besides this, if even the present number in the ministry remained fixed, it would not answer for the growing demand of our ever increasing population. We thought the need of more Reformed ministers was great in Virginia, and so it is; but our few days residence in Ohio has convinced us that even here there is still an open field for our Church. We believe that it is the same elsewhere; in fact we know that it is; that there is a steady demand for just such men as our Church has been sending out.

What shall be done? The harvest is more plenteous than ever, the laborers proportionably fewer than ever. There can be only one answer. Every watchman in the Lord's vineyard should be searching out young men of the right stamp for the work of the ministry. What a shame that the Church should scarcely *try* to be even with the world in keeping up and enlarging its official working force.

Why should not every pastor secure at least one man from among his flock who would devote himself to the sacred calling? If pastors think that does not fall within the line of their pastoral work we have only to say they are in great error. Indeed any pastor ought to know better. They ought to know also that nothing does more to waken up a congregation than for one of its number to prepare for and enter the ministry.

No minister is faithful who neglects this important part of his work. K.

DEATH OF REV. J. J. PENNEPACKER.

We regret to learn that Rev. J. J. Pennepacker died suddenly from a stroke of paralysis at his home in Amsterdam, Mercer county, Pa., on the 23d inst. His remains were taken to Lancaster, and buried on Friday. A sketch of his life and labors will be prepared for our columns. Meanwhile, we can only extend the sympathy of the Church to his bereaved wife and children. What can we do under the circumstances but commend them to the God of the widow and the orphan?

The Southern Baptist Convention will meet in Baltimore on Wednesday, May 7, in the Seventh church, corner of Paca and Saratoga streets. Foreign missions, home missions, church building, etc., will be considered. That, it will be observed, is the day on which our General Synod meets in Baltimore, and as the churches in which the two different bodies will assemble are in the same neighborhood—we think just on opposite sides of the same street, preachers in that vicinity will be plentiful as blackberries.

Assistant Bishop Potter of New York, in an article on Ministerial Support, published in the *Church Review*, says the average pay of the clergy is lower than that of any other body of Christians in America. He suggests that all the bishops and clergy of the Protestant Episcopal Church who have incomes of over three thousand dollars a year, pay two and a half per cent. of their salaries to those whose salaries do not amount to one thousand dollars. He thinks Christian gifts of the kind from ministerial brethren would not only relieve want but present such an example of Christian courtesy as would provoke a better spirit among the laity.

The *Christian Advocate* tells of a wealthy but nervous lady who after years of indecision made up her mind to brave the ocean and go to Europe. A poor family whom she had helped sent her a picture on the eve of her departure as a mark of respect. "It was a painting of a ship on fire in a storm and the passengers escaping on an iceberg." Our able contemporary's remark is, that "sentiment needs common sense behind it, or it may do more harm than good." There is often a great lack of judgment in the well meant kindness of people which makes them like Job's comforters.

The approach of the General Conference of the Methodist Church is making things lively among the ministers and people of that denomination in this city. It seems to us that Philadelphia is swarming with their preachers already. Association Hall will be too small for the meeting.

The clerical brethren who are going to Belfast and other parts of the Queen's dominion this spring, must not become impatient if their baggage is closely examined. The English authorities are on the lookout for dynamite.

The minutes of the annual meeting of Lehigh Classis come to us too late for insertion this week. We publish, by request, the Charter and By-Laws of the Society for the Relief of Ministers and their Widows. We hope our people will read them so that they may know the object of the Society and become interested in it. The statement of the receipts of the Society for years past, and also the list of monies received for Foreign Missions, which will be found on our seventh page, should be *studied*. They ought to be more than mere dry figures. What has our Church been doing, and what ought it to do? These are burning questions, and the detailed reports of the treasurer should be very suggestive.

We bespeak indulgence for delay in publishing some Church items. Of late all available space has been given to them, but the reports of the Easter communions have swelled the number, and many of them come to hand just as the paper for the week is going to press.

Communications.

INTERESTING DOCUMENT AND INQUIRY.

FREDERICK CITY, MD, April 23, 1884.

My dear Dr. Davis:—Enclosed I send you a not very smooth translation of a very rough German certificate of Licensure, given to Henry Weider of Baltimore, at a meeting of Reformed ministers, held at Conococheague, or, as they phonetically wrote it, Canagoschik.

Was Henry Weider ever ordained? Where did he labor, and where did he die? These are questions which are not answered in any books within my reach. Who knows?

Very truly yours,
LEWIS H. STEINER.

In the Name of Jesus, Amen!

We, the undersigned, preachers of the Reformed Churches, herewith jointly acknowledge, and make known to whom it may concern, that Henry Weider is a member of the Reformed Church, and, as we believe that he has been called by the Lord into His vineyard, we grant him permission to preach the Gospel, and hope, that the lovers of Truth will receive him in love, while we wish him the grace and blessing of God.

Given in our Conference of Preachers, at Canagoschik, at John Ranger's.

WILLIAM OTTERBEIN,
WILLIAM HENDEL,
JACOB WEIMER,
BENEDICT SWOPE.

June 4, 1776.

NOTE.—The original copy of this certificate is in the possession of Elder John T. Quynn, of Frederick City, Maryland. Who can answer the questions asked?—ED.

LIST OF DELEGATES TO THE BELFAST ALLIANCE.

Dear Doctor Davis:—The following is a copy of Dr. Reiter's letter of this week, giving the list of delegates to the Belfast Alliance:

Revs. J. H. A. Bomberger, D. D., Collegeville, Pa., Thomas G. Apple, D. D., Lancaster, Pa., Benjamin Bausman, D. D., Reading, Pa., James I. Good, Philadelphia, Pa., Thomas G. Porter, D. D., LL. D., Easton, Pa., Scott F. Hershey, Ph. D., Lancaster, Ohio, Gotthold L. Neef, Lancaster, Pa., Emil P. Herbruck, Akron, Ohio, William R. Hofford, Allentown, Pa., David W. Ebbert, Spring City, Pa., Samuel G. Wagner, D. D., Allentown, Pa., Jerome B. Henry, Pleasantville, Ohio, Clement Z. Weiser, D. D., East Greenville, Pa., Alfred J. G. Dubbs, Allentown, Pa. Elders G. S. Griffith, Baltimore, Md., Geo. W. Hensel, Quarryville, Pa., William D. Gross, Philadelphia, Pa.

Attest,
ISAAC H. REITER,
Stated Clerk of Gen. Synod.

Yours,
JAS. I. GOOD.

Phila., April 17.

COMPLIMENTARY RESOLUTIONS.

The Consistory of the Riegelsville charge, in accepting the resignation of their pastor, Rev. J. C. Leinbach, desirous of bearing testimony to his efficient labors in their midst, and expressing their regret at his departure, adopted the following preamble and resolutions:

WHEREAS, Rev. J. Calvin Leinbach has found it expedient, after prayerful deliberation, to tender his resignation as pastor of our charge, therefore,

Resolved, 1. That we accept, with sincere regret, the resignation of our beloved pastor who has labored among us with such signal success for the past five years, endearing himself to his people by ties of affection and esteem not easily severed.

Resolved, 2. That we hereby testify to his ardent devotion to service while with us, in the cause of his Master, as with us evinced, by his straightforward fearless preaching of the truth as it is in Jesus, thereby accomplishing much good—during his pastorate our membership having greatly increased, and the spirit of benevolence manifested itself as never before.

Resolved, 3. That we hereby express our grateful thanks to Rev. Leinbach, for the courteous, Christianlike, sincere manner, in which he conducted our consistorial meetings at all times.

Resolved, 4. That we bid him God-speed in his labor of love among the people to whom, in the providence of God, he ministers in the future.

J. E. SEYLER,
Secretary of Consistory.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

EASTER GATHERINGS.

Riegelsville, Pa.—The services at this place on Good Friday morning and evening were most solemn and interesting. Eight young persons were publicly examined and confirmed, and one of the number baptized on Friday evening. The preparatory services on Saturday and the early services on Easter morning, 6 o'clock, were largely attended. The sacrament of the altar was administered at 10.30 o'clock. The number of communicants was unusually large, and the alms for benevolent objects very good. The church was beautifully garnished and the music excellent.

Ridgeley, Md.—On Easter morning the holy communion was celebrated. This was the largest celebration since the organization of the mission. The offering for Home Missions was also very liberal. Divine services were held every evening during holy week. Good Friday morning the pastor, Rev. C. W. Levan, confirmed a class of fifteen, and received fourteen by certificate. The floral decorations around the pulpit and altar were profuse and beautiful. The class of catechumens presented to the church through the pastor, a very handsome Bible and book-mark. The mission is in a prosperous condition. Rev. Theo. Appel, D. D., Superintendent of Home Missions, was present and assisted the pastor.

Lock Haven, Pa.—The holy communion was celebrated in St. Luke's Reformed church, Lock Haven, Pa., on the 20th of April. The communion was large. Eight were confirmed. The class numbered ten, but one was called hence to unite with the church invisible. The second member was prevented from attending by sickness. Nine were received by letter and certificate. Seven out of the nine were heads of families. There was also a baptism. The services were solemn and interesting.

Westmoreland, Co., Pa.—The sacrament of the Lord's Supper was celebrated in the Emanuel Reformed congregation of Emanuel charge, in Westmoreland Co., Pa., Rev. J. F. Snyder, pastor, on Easter Sunday. Communed 193, additions six, five by confirmation, and one by certificate. Baptisms 14, collection over $28. Communicant membership 295. The pastor started a catechetical class some time ago which now numbers nearly forty, the greater part of whom intend uniting with the church by the next communion.

The services in connection with this communion were very solemn and impressive. The pastor delivered an eloquent sermon on Sunday, from the text as found in 1 Peter i. 3-5.

Johnstown, Pa.—St. John's Mission, Johnstown, Rev. W. H. Bates pastor, had a most interesting and solemn Easter communion and confirmation services. The altar, baptismal font, pulpit pedestals, were neatly and tastefully decorated, not elaborate or profuse. The attendance was large, and during the confirmation service, deep solemnity prevailed. Five young ladies were confirmed. Two were received by profession of faith. The additions since the beginning of the year were 9. Though the membership of this mission is poor in this world's goods, yet their free-will offering for all purposes amounted to $36.05 on this occasion.

On Easter eve, the pastor writes he was remembered by several of the members, who placed on his table good substantial food for the family. The last basket full arrived just as the missionary and his family were about to retire for the night. The first arrived about 5 P. M., just as he was about to go out and buy something for over Sunday, and Monday for breakfast, with but little in his pocket-book. God put it into the heart of these to supply his wants.

Meyersdale, Pa.—At Meyersdale, Pa., in the early service, the congregations of the Evangelican Lutheran, Methodist Episcopal and Progressive Brethren churches united with the Reformed congregation in celebrating the Resurrection of the Lord. The pastors of the several congregations took part in the services, and altogether was a most enjoyable meeting, reminding one of the real union of all believers in Him, for whose resurrection they united in praising God in the services. At the regular service the holy communion was celebrated, and a large number of communicants partook of the feast. The largest in the history of the congregation. Fifteen members were added to the congregation. Twelve by confirmation.

Newton, N. C.—The congregation in Newton, N. C., spent a profitable Eastertide. Services were held every evening of Holy Week. Preparatory services on Saturday evening, and communion on Sunday morning, in which Rev. J. S. Hartzel was assisted by Rev. J. A. Foil. There were several additions to the membership. Many of other denominations partook of the communion, and a joyful spirit prevailed.

Greensburg, Pa.—The Second Reformed church, Greensburg, Pa., Rev. J. W. Love, had ten additions at Easter; 7 by confirmation, 3 by certificate. A large number of communicants were present.

Harrisburg, Pa.—*Second Reformed Church.*—Services were held in the church during Passion Week, which were well attended. The communion on Easter was the largest ever celebrated here. The sermon on Easter Sunday evening was preached by Rev. D. E. Schoedler. The pastor, Rev. George Snyder, is an earnest and faithful worker. The catechumens under his care will be confirmed at some future day.

New York City.—*St. Paul's German Mission.*—It might be interesting to the English-speaking portion of our church to learn something of the progress of our German Mission at New York City. Pastor Fox has given us a short statement of the present condition of things there. The Lenten season was observed to the end by appropriate services, Good Friday morning celebrating the sufferings of our Lord, and in the evening 29 catechumens were confirmed. On the two Sunday evenings preceding, public examinations in biblical narratives and the catechism took place. On one of these occasions Rev. Dr. Theodore Appel was present and witnessed such a two hours "fiery trial" in the proficiency of our holy religion. On Easter Sunday morning and evening, the Lord's Supper was administered to over 160 communicants. This is the largest number communed in this church during the present pastorate. It began with 35 in number. Others who could not go this time will do so on Whitsunday, bringing the number of communicants of this Mission undoubtedly up to 200. Also eight infants were united with the church by the holy sacrament of baptism. The services were all attended very largely, and the only regret is that we have not a larger and better church in this city, or money in hand to buy or build one now.

Our Wednesday evening service is also attended encouragingly and participated in by members of the church. Friday evening is devoted to the edification of the young of the church. The first Sunday evening of every month is set apart for a missionary festival, and at the close of every Sunday morning service, after the benediction, we call upon the congregation, saying: Remember the holy cause of missions! and their collections are deposited in boxes at the exit of the church.

Our Sunday-school has been in a prosperous condition, and much labor is expended upon the religious training of the young. New York is a great missionary field for the Reformed church—a few hundred thousand dollars in money, with God's blessing, would make this desert blossom. Lord, let Thy kingdom come!

Rimersburg, Pa.—The Easter festival was duly observed by the Rimersburg congregation, Rev. Jno. M. Evans, pastor. During the greater part of Holy Week the church was open for worship, and on Sunday morning the Lord's Supper was administered. Previous to the celebration of the same, the congregation participated in the rendition of the Easter service (the one published by our Board was used). Not only the children, but the people took part. This is as it should be. "Let all the people praise Thee, O Lord; let *all the people* praise Thee."

New Centreville, Somerset county, Pa. Notwithstanding the pastor-elect had not arrived as expected (sickness in his family detaining him), this congregation celebrated the Easter festival in their accustomed way. The Sunday-school engaged heartily in the Easter service, while the pulpit, altar, font, and reading desk were adorned, or rather hidden by a beautiful array of foliage and blooming plants. The hearts of the little ones were made glad by gaily colored eggs, and glad Easter greetings were exchanged by means of beautiful cards presented to all present.

This congregation is to be commended for its faithfulness in church duties, while deprived of the services of a pastor. During all the interim the Sunday-schools have been kept regularly open, the missionary concerts have been held monthly, and their Christmas and Easter festivities have been engaged in as heartily as though they had a pastor. Let other vacant congregations take note of this, and do likewise. W. W. D.

Delaware, O.—Rev. J. Voigt, pastor. Additions, eight—six by confirmation and two by certificate.

Fostoria, O.—Rev. J. D. Neff, pastor. Additions, five—three by confirmation.

Canton, O.—Rev. P. Herbruch, D. D., pastor. Additions, twenty-six by confirmation.

Miamisburg, O.—Rev. H. M. Herman, D.D., pastor. Additions, five.

York, Pa.—Zion's Reformed church, Rev. A. Spangler, pastor. Additions, forty-seven—forty-two by confirmation and five by renewed profes-

sion. The congregation now numbers 455 members. The Sunday-school, which four years ago numbered only 75, now has enrolled 230.

Hiawatha, Kansas.—Additions at Easter, nineteen—thirteen by confirmation and six by letter.

Lyons, Kansas.—Rev. A. R. Holshouser, pastor. Additions, four by certificate. The new church was dedicated in the afternoon. Rev. D. B. Shuey, of Emporia, Kansas, assisted the pastor, and preached the dedicatory sermon. The mission has purchased two lots in which to build a parsonage.

Dayton, O.—First Reformed church, Rev. W. N. Hall, pastor. Additions, twenty—fourteen by confirmation and six by certificate.

Bellvue, O.—St. Paul's Reformed church, Rev. N. H. Loose, pastor. Additions, seventeen—thirteen by confirmation and four by certificate.

Akron, O.—Rev. E. P. Herbruck, pastor. Additions, thirty-one, twelve of whom were catechumens.

Union Charge, O.—Rev. O. H. Otting, pastor. Additions, twenty-one—nineteen by confirmation and two by certificate.

Mount Eaton, O.—Rev. J. H. Beck, pastor. Additions, thirty-eight—twenty-nine by confirmation, six by renewed profession, and three by certificate.

Springboro, O.—Rev. W. H. Smith, pastor. Additions, ten—nine by confirmation and one by renewed profession.

Epiers, Pa.—Rev. S. A. Leinbach, of Reading, confirmed 27 persons in Epler's church, and held communion services on Sunday, April 20th.

Hamburg, Pa.—In addition to the statement in last issue, we have to report Rev. P. Y. Schelly also received 11 new members by certificate and renewal of profession, all of which but three were formerly members of the now extinct, Emanuel's church in Hamburg. He also confirmed 12 persons in the Union church at Shoemakersville. The present mentioned before came in the form of an Easter egg, which, upon opening, contained the sum of $133.50, instead of $100, as stated before.

Westminster, Md.—St. Paul's Reformed church, Westminster, Md., Rev. A. S. Weber, pastor, held its usual Passion Week and Easter services. On Good Friday evening 16 young persons were confirmed and three were received by certificate. Early services were held on Easter Sunday at 5 A. M., and the holy communion was celebrated at the regular morning services. In the evening a Sunday-school service was held, at which time Mr. S. C. Ohrum of the Theological Seminary of that city, assisted the pastor. The Easter music and decorations added much to the several services during the day.

Easton, Pa.—At the Easter services held in Grace Reformed church, Easton, Pa., Rev. D.Y. Heisler, pastor, there was a very large congregation in attendance—the number of communicants being nearly twice that usually present. On Good Friday evening eight new members were added, six by confirmation and two by certificate.

Hanover, Pa.—Services were held twice a week during the Lenten season, daily during Holy Week, in the 1st Reformed church of Hanover, Rev. J. C. Bowman, pastor. On Good Friday, 21 persons were received into the church, 16 by the rite of confirmation.

The Easter services, which began at 5.30 A. M., closed with a Sunday-school festival at night, when the children contributed $50 to the support of Missions. The offerings of the Sunday-school and congregation together amounted to $150.

Ringtown, Pa.—Rev. W. B. Sandoe held his first spring communion in the Emanuel's congregation on Easter Sunday. He commenced the services on Good Friday morning. There were a number of Hungarians who work at the Gowen coal mines, applied, as members of the Reformed church, to be admitted to the communion. Four were admitted. The pastor expects to organize a catechetical class of 13 on next Sunday. Everything looks prosperous in this charge. He has two classes to confirm this spring, one in the St. John's church and the other in St. Peter's.

Galion, O.—One hundred and fifty communicants renewed their profession of faith at the altar of this congregation on Easter day. The Rev. Dr. Klein has a large class of catechumens, which will be confirmed on Whitsunday.

Dayton, O.—The German congregation of this place, Rev. Accols, pastor, added eight to its number by confirmation.

OUR OWN CHURCH.

Synod of the United States.

Easton, Pa.—Rev. T. C. Porter, D. D., has tendered his resignation as pastor of Third Street Reformed Church, Easton, Pa., to take effect August 1st next. Ill health is the reason for rending his successful pastorate. He will still retain his professorship in Lafayette College.

The following letter was handed to the Consistory last evening, who deferred action for one week:

To the Consistory of the Third-Street Reformed Church of Easton, Pa.—DEAR BRETHREN: The call of the congregation, presented to me by you, in the Summer of 1877, to become their pastor, was accepted and ratified by the proper church authority. Since then, for a period of nearly seven years, I have striven to discharge the duties of the sacred office, not in the spirit of a hireling, but for the love of souls, as a servant of our common Lord and Master, and the results of my labors are on record.

This pastorate I now beg leave to put back again into your hands—the resignation to go into effect on the first of August, 1884—and ask you to join with me in requesting the Classis of East Pennsylvania, at its meeting to be held here on the 23d of May, to dissolve the pastoral relation.

The reason which impels me to take this step is the growing conviction that the burden has become too great for my strength. The strain upon my powers of mind and body is too severe, and I must have rest.

A sundering of the ties which have so long bound us together as pastor and people will be very painful, but softened by a recollection of the many words and acts of kindness and affection spoken and done, and the frequent tokens of esteem and confidence shown to me and mine during the years of my ministry, and the fact that we have parted in amity.

Yours in the bonds of Christian fellowship,

THOMAS C. PORTER.

Easton, Pa., April 21, 1884.

West Philadelphia, Pa.—On Wednesday evening, the 16th inst., a goodly number of the members of the West Philadelphia Mission, Geo. H. Johnston, pastor, gathered at his house, 33 Saunders Avenue, by previous arrangement, and then all repaired to the residence of the late pastor of the Mission, Rev. John P. Stein, to make his family, and especially his afflicted wife, a visit of sympathy and love, before their departure to their new field of labor. Mrs. Stein has been unable to walk for about a year, though otherwise comparatively well. This company of men women, boys and girls, was soon at Mr. Stein's door, and when it opened, the family, who knew nothing of the visit, was taken by surprise. Pleasure, seasoned with kindly sympathy and love for the afflicted one, characterized the hour. The evening passed rapidly. Before parting, Mr. Johnston made a brief address, assuring Pastor Stein, and especially his wife and family, of the love of this little flock for them all, and of its prayers in their behalf. Then a hymn was sung, and prayer offered, that God would grant this family health and prosperity in this life, and in the world to come, life everlasting. A neat picture, as a memento, was also left them. After some words of cordial appreciation of the visit by Rev. Mr. Stein, the visitors bade the family a hearty good-bye, and returned to their homes.

Collegeville, Pa.—Rev. H. T. Spangler was installed pastor of St. Luke's church, Trappe, on last Sunday, April 20th, Rev. D. E. Klopp, D. D., preaching the sermon. Pastor Spangler received a warm welcome at the parsonage by the members of the congregation.

Lancaster, Pa.—The students of the Theological Seminary are in the midst of their annual examination preparatory to the close of the year. The past year has been an unusually prosperous one, and professors and students congratulate each other upon the very pleasant relations existing between them, and upon the great amount of work accomplished. Very little sickness has been in the institution during the past year. However, Mr. J. W. Miller, of the Middle class has been very sick for the past month, but has so far recovered that he was able to return to his home last week, where we hope he will gain strength rapidly. Mr. M. Mauch of the Junior class was dangerously ill with pneumonia, two weeks ago, but is now slowly recovering. The graduating exercises will take place on Thursday evening, May 1.

Personal.

We regret to learn of the extreme illness of Rev. G. Wolff, D. D., of Myerstown. The latest report says he is on a fair way to recovery. He had a very severe hemorrhage on Saturday morning, April 19th. His numerous friends hope for his entire restoration to health.

Rev. W. J. Peters, of Slatington, on account of needed rest, has been granted a vacation by his congregation. He is at present enjoying an extended trip West.

The wife and family of the late Dr. C. H. Leinbach have removed from the parsonage of the Tulpehocken Church, where they resided for the past nineteen years, to Womelsdorf, Pa. All mail matter intended for any of the family will in the future please be addressed to the above-named post-office.

Potomac Synod.

York, Pa.—Rev. J. O. Miller, D. D., has been confined to his room for the past month with a very severe cold and bronchial affection. He has so far recovered that he can walk out of the house, although he is still unable to preach; but now that he can walk out and enjoy the fresh air it is thought he will recover rapidly. On Easter Sunday his pulpit was filled by Rev. P. M. Trexler, and on the 20th inst., by Mr. W. J. Johnson, of the Middle class in the Seminary at Lancaster, Because of the illness of the pastor the Easter communion was postponed until Whit-Sunday, when a large class of catechumens will be confirmed. During the summer the congregation intend to make some repairs in their church. They will re-cushion the pews, put new carpets on the floor, and re paint the building and make other repairs.

Dallastown Charge, York county, Pa.—The consistories of the Reformed congregations of Dallastown, New Paradise, New Salem, Stoverstown and Quickel's church—Rev. Rinehart Smith, pastor—met at the residence of the reverend gentleman, 413 South George St., York, Pa., recently and decided to increase their pastor's salary $200, the only opposition coming from Quickel's, which congregation alone of the five, has preaching twice on its regular day. Rev. Smith had tendered his resignation, but the consistories, at the meeting a month ago, declined to receive it.

Hanover, Pa.—A largely attended and interesting communion service was held by the Trinity Reformed church of Hanover, Rev. H. Hilbish, pastor, on Sunday, the 20th inst. Fifty persons were received into full communion with the church, twelve by confirmation, of which two received adult baptism, and thirty-eight by letter. This is a new interest, only dating back to the first of last January, when it began with a membership of one hundred and twenty-five. More will be added by the next communion, from a class of catechumens now under instruction.

Pittsburg Synod.

Rimersburg, Pa.—Clarion Collegiate Institute, Rimersburg, Pa., opened on Tuesday, April 15th. Addresses were made by the secretary of the Board of Trustees, Rev. R. C. Bowling, by Rev. J. M. Evans, and by other ministers and friends of the school, who were present. The most sanguine expectations of the Board and the Principal were realized Sixty pupils (all advanced except about ten primary scholars) entered the first day, and the number has since been increased to nearly or quite seventy. All the rooms in the building are occupied by students, and a number are finding lodging in the town.

Since the opening of the weather and during the vacation, the repairs (now almost completed) have gone rapidly forward. The entire interior of the Institute building has been renovated, and made inviting as well as comfortable for the students.

The corps of instructors has been increased by the addition of Mrs. E. E. Weller, a graduate of Heidelberg College, and well qualified to fill the position to which she has been chosen. The musical department, under the able management of Miss Harper, is also well patronized.

Emanuel's Church, Westmoreland Co., Pa.—By reference to notice of Easter services in another column, in this congregation, it will be seen that the pastor, Rev. J. F. Snyder, preached a sermon appropriate to the occasion, from which a correspondent gives us some extracts of a historical character. The congregation has begun the work of rebuilding their church.

"Twenty-six years ago, on Easter Sunday, this church was solemnly dedicated and set apart to the worship of the Triune God. It was the second, or perhaps better say the third, temple erected here for the worship of God. In about 1817, Rev. Weinel of the Reformed, and the Rev. Steeks of the Lutheran, began to preach in this neighborhood. Their churches were the plain log houses, and log barns of the people. In 1828 a log church, 26 by 23 feet, was erected on the spot where this church now stands. It was a great advance in the way of holding service.

For 17 years, or until 1845, it served its purpose, and then was enlarged by the addition of some 15 or 20 feet. This building, too, grew old, served its day, passed away, and then gave way for this present building. And so with the present building. In some parts, at least, it has served its day and is passing away. Like the temples that have been here before, this present one should arise or be resurrected to a newer, higher, and more glorious beauty than it was at first. As it is in the power of God, and as He will resurrect the worn out body in a new and glorified form, so is it in the power, and it also should be the will of the members of this flock to resurrect or repair this temple, in a much more beautiful form than before. They should make the place where God's name is recorded, and where His honor dwelleth, beautiful and glorious.

Feelings of sadness come over us as we go back over the history of this church. Where are the prophets and men of God who once proclaimed the gospel in this place, who baptized the children, confirmed the youth, administered the communion, buried the dead, and who led their flocks to the fountain of living waters? Where is a *Wienel*, a *Hacke*, *Steek* and *Meechling*, who once broke the bread of life in this place? Where are the great majority of those who were begotten by them through the Gospel, and converted unto God? They, pastors and people, have passed away into the heavenly inheritance incorruptible.

Feelings of sadness come over us to-day as we bid adieu to this temple, these pews and gallery, this sacramental altar and pulpit, in their present form. O how often have we sat in these pews, and in this pulpit, how earnest and devout have been the prayers and worship that have ascended to God from those who are no longer with us in the flesh. How often has Jesus met us here, and bound up our hearts when they were broken, healed our souls when they were bleeding, and wiped our eyes when they were filled with tears!"

This had been a Union church until Sept. 22, 1883, when the Reformed purchased the interest of the Lutherans in the church and church property. The congregation is going to enlarge and remodel the present edifice this summer, and bring it as near as possible to the modern style of church architecture.

In 1857 the present church edifice, a brick, 45 x65 feet in size, was erected, and was considered as beautiful and substantial a one as there was in the county. It is purposed to remodel it, and work has already commenced, to make it as beautiful a church as there is in the community, outside of some of the town churches.

This congregation is not transitory, at least so far as watchmen on the walls of Zion are concerned. Over three-fourths of a century ago, Father Weber preached within one-half mile of the church, near where the Reformed parsonage now stands. Rev. Weinel organized this congregation about 1820; he had been preaching here previous to that date. He continued their pastor until the 12th of June, 1853, when Father Hacke became the pastor, and continued until April 1st, 1867, when the present pastor entered upon his labors, and whose locks have also become silvered, and eyes dimmed in the services of the Emmanuel charge.

The charge is at present composed of two congregations, but with the close of the pastoral year, the Emmanuel congregation are going to keep a pastor themselves. The Emmanuel congregation is not composed of a wealthy people, so far as worldly goods are concerned, but they have a liberal and willing spirit, and whatever they enter into they go at it with a determination, and with the blessing of God, they always accomplish the desired end. K.

Continued on Eighth Page.

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Never missed a syllable
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Chuckled often in its leaves,
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Wondering why the spring was late.

Whisper on, glad girls and boys!
Sealed the fragrant rosy wells;
You and spring are safe alike—
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—*May Atlantic.*

Science and Art.

A new painting by Mr. D. Ridgway Knight, called "The Departure of the Conscripts," is on view at the art rooms of Reichard & Co., New York.

At Valenciennes will be celebrated this year the bi-centenary of Watteau; a monument will be set up which will take the form of a bronze statue placed at the summit of a fountain.

The committee for erecting a monument to Schopenhauer has been formed in his native city, Frankfort. England, the United States, and most countries of Europe are represented on the committee.

W. P. Frith, R. A., is represented in this year's exhibition at the Royal Academy by an interesting picture showing the interior of the banqueting room at Whitehall on the night after the execution of Charles I.

To aid in the attempt to establish an Art Department at Princeton College, Dr. W. C. Prime offers the college his collection of pottery and porcelain as soon as a fire-proof building is erected, and to deliver a course of lectures on the history of art.

A monument to the German poet Wilhelm Muller is to be erected at Dessau, where he was born in 1794 and died in 1827. The work is to be a colossal bust on a pedestal, with figures and reliefs illustrating the poet's verses. Muller was the author, among other things, of many songs which were set to music by Schubert.

WHY EYES SHINE.—Place a child (because the pupils of children are large), and by preference a blonde, at a distance of ten or fifteen feet from a lamp which is the only source of light in a room, and cause it to look at some object in the direction of the lamp, turning the eye you wish to look at slightly inward toward the nose. Now, put your own eye close behind the lamp flame, with a card between it and the flame. If you will then look close by the edge of the flame covered by the card into the eye of the child, you will see, instead of a perfectly black pupil, a red-dish-yellow circle. If the eye happens to be hypermetropic, you will be able to see the red reflex when your own eye is at some distance to one side of the flame. This is the true explanation of the luminous appearance of the eyes of some animals when they are in apparent obscurity. It is simply the light reflected from the bottom of their eyes, which is generally of a reddish tinge on account of the red blood in the vascular layer of the choroid back of the semi-transparent retina, and not light that is generated there at all. This reflection is most apparent when the animal is in obscurity, but the observer must be in the light, and somewhat in the relative position indicated in the above-described experiment—that is, the eye of the observer must be on the same line with the light and the observed eye. The eyes of nearly all animals are hypermetropic, most of them very highly so, so that they send out the rays of light which have entered them in a very diverging manner.

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Perhaps there never was a traveller more renowned than Sir Samuel Baker. The culmination of his travels was the discovery of the great reservoir from which the Nile issues—a discovery that had baffled generations of explorers, and the story of which, as here given, is more thrilling than the best romance written. The interest is greatly heightened by the fact that the explorer's wife accompanied him in all his hazardous journey, and at least once redeemed the expedition from almost certain failure. In the condensation much of the dry scientific record has been omitted, but the unity and thrilling charm of the narrative have been well preserved, as well as the instructive descriptions of the natives and countries observed. Of especial interest at the present time are the graphic chapers on the Soudan and its capital, Khartoum.

THE SEVEN GREAT MONARCHIES OF THE ANCIENT EASTERN WORLD; or, The History and Antiquities of Chaldea, Assyria, Babylon, Media, Persia, Parthia, and Sassanian or New Persian Empire. By George Rawlinson, M. A., Camden Professor of Ancient History in the University of Oxford. In three volumes. Vol. I., with Maps and Illustrations. New York: John B. Alden, Publisher. 1884. Pp. 596.

This is Vol. I. of Rawlinson's great work, and will be followed by Vols. II. and III. in the course of ten days. It includes all the notes and maps and illustrations of the English edition, and is offered at the exceedingly low price of 80 cents per volume, and $2 40 per set. Hitherto the same work has been sold at $18 00.

MOTHER MICHAUD; or, Paris since 1871. Illustrated. Pp. 160. Price, 75 cents. American Tract Society, H. Thissel, Dist. Sect., 1512 Chestnut Street.

A simple, touching tale of evangelical work in the city of Paris. It is a testimony to the fact that the presentation of the truth as it is in Jesus will attract and comfort and save those who are oppressed by Romish error. The book will give some idea of the quiet working of the McAll mission.

THE LIFE OF FREDERICK DENISON MAURICE. Chiefly told in his own Letters. Edited by his son, Frederick Maurice; with Portraits. Two Vols. Pp. 552 and 712. Price, $5 00. Charles Scribner's Sons, New York. 1884. For sale by J. B. Lippincott & Co., 715 and 717 Market Street, Philadelphia.

These two magnificent octavo volumes, giving the history of one of the most remarkable English Churchmen of the XIX Century, will be read with great interest. They are brought out in the publishers' best style, and their outward appearance is simple but attractive.

Prof. Maurice has long been known through his books and lectures, and his position as a prominent leader in the Broad Church party made him a representative man in a most important era of the religious history of England. The biography before us has been delayed until twenty years after the subject's death, in accordance with his own idea of propriety, which was that at least that time would be required for the mists and prejudices of men to pass away and allow the world to judge of the issues involved and the part he took in giving direction to religious thought and action. The work is made up largely of his own letters, in which his unrestrained convictions find their best expression. The work is done by his son, who had access to all his papers, and shows great ability and fairness. It is a fine exhibition not only of the character of the man, but also of the stirring times in which he lived.

LITTELL'S LIVING AGE. April 26. Contents: Anthony Trollope, Westminster Review; Beauty and the Beast, by Sarah Tytler, author of "Citoyenne Jacqueline," "Lady Bell," etc., part III., Good Words; Machiavelli, Fortnightly Review; The Baby's Grandmother, part X, Blackwood's Magazine; A Pilgrimage to Selborne, Longman's Magazine; Temples and Worshippers in Japan, Temple Bar; The Wells of the Desert, St. James's Gazette; and choice selections of poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

THE GUARDIAN: A Monthly Magazine for Young Men and Women, Sunday-schools and Families. Rev. J. H. Dubbs, D. D., Editor. Contents for May: Song of the Roman Legions, by the editor; The Beauty of Spring, by Rev. J. Hassler; German Missionary Hymn, by the Editor; The Blossom and its Bud, by Rev. C. Z. Weiser, D.D.; Personal, Vital Questions, by Rev. J. B. Shontz; Standing on One's Dignity, by Rev. I. E. Graeff; The Amaranthine Crown, by the editor; Story of a Bible; The Boy Artist; Sowing Wild Oats; "Be Courteous" at Home. Our Cabinet: A Relic of a former Zwingli Celebration; The Origin of a Proverb; Scripture Names; Our Book Table. Sunday-school Department: Ten Minutes Ahead; The Golden Psalm; Reading the Riot Act; Definition of Bible Terms; Lessons for May; Map; Order of Service; Lesson Hymns in the Quarter.

The MAY CENTURY. Portraits of famous soldiers have been a feature of recent numbers of the CENTURY, and the frontispiece of the May number (beginning a new volume) is a portrait of a famous warrior, "Chief Joseph, the Nez Perce," whose character and valor are picturesquely described by Lieut. C. E. S. Wood. ——Henry James's new three part story in begun in this number. The title character, "Lady Barbarina," is the charming daughter of an English marquis, and the hero, Jackson Lemon, is a young American millionaire who makes a pretense of practising medicine. It is clear from the first part of the story that the novelist has undertaken to describe a new phase of international society. The short story of the number is "Rose Madder," an illustrated romance of artist life. Mr. Cable contributes the seventh part of "Dr. Sevier," and Robert Grant's story of "An Average Man" approaches its conclusion.——Of special value among the popular illustrated papers is Julian Hawthorne's description of "The Salem of Hawthorne," which contains much new and valuable biographical analysis. The continuation of Mr. Benjamin's narrative of the cruise of the Alice May deals with the west of Newfoundland—'The Bay of Islands, in Calm and Storm.'——A careful series of papers by Mrs. Schuyler van Rensselaer on "Recent Architecture in America," which has long been in preparation, opens in the May number with a consideration of the merits of the many new public buildings. Dr. Charles Waldstein contributes an important archæological paper on the "Metopes of the Parthenon," in which illustrations are given of the head in the Louvre, which, as he recently discovered, is a fragment of one of the Parthenon marbles in the British Museum. ——In timely essays, the May number is unusually rich. Thomas Hughes writes of "Trades unionism" in England; Mrs. Helen Jackson (H. H.) makes a clear statement of the religious convictions and consolations of the Mormon women in an article entitled "The Women of the Bee-Hive"; John Burroughs writes suggestively of "British Fertility"; and Frank R. Stockton satirizes the growing tyranny of children in a short essay "On the Training of Parents." "Topics of the Time" contains editorials on "Military Morality," "Wanted, A Party of Progress," and "The Dorsheimer Copyright Bill." And among the "Open Letters" are articles on education, prohibition, and tenement-house reform; a biographical sketch of the late Wm. M. Baker, by Mrs. Rebecca Harding Davis, and reviews of "The Bread-winners" and other new novels. ——The poetry is contributed by Austin Dobson, Rose Hawthorne Lathrop, Christina G. Rossetti, Edmund Gosse, Andrew Lang, Lucretia P. Hale, Richard Watson Gilder, John Vance Cheney, Robert Underwood Johnson, Frank Dempster Sherman, and others.

Married.

April 13, 1884, at the United States Hotel, Everett, Pa., by Rev. Wm. I. Stewart, Mr. Arnold L. Tewell, Elbinsville, Pa., to Miss Ella Harclerode, Chaneysville, Pa.

On the 23d of March, 1884, by Rev. B. B. Ferer, of Pleasant Unity, Pa., Mr. Jeremiah Smitley to Miss Mary Miller.

On the 10th of April, by Rev. B. B. Ferer, at the bride's residence, and in the presence of many friends, Mr. D. C. Truxal to Miss Lizzie L. Smith, all of Pleasant Unity, Pa.

At the Reformed parsonage, Walkersville, on the 21st of February, 1884, by Rev. S. M. Hench, Samuel M. Strine to Miss Laura M. Alcaugh, both of Frederick county, Md.

At the same place, by the same, on April 3rd, 1884, Valentine S. Carmack to Miss Mary C. Hefner, both of Frederick county, Md.

At the same place, by the same, on April 8th, Charles M. Anders to Miss Emma A. Eyler, both of Wooodsboro, Frederick county, Md.

In Waynesboro, at the home of Elder D. B. Martin, by Rev. Isaac M. Motter, Professor Madison M. Garver, of Newark, N. J., to Miss Rose E., eldest daughter of Hon. D. B. Martin, of Waynesboro, Franklin county, Pa.

Obituaries.

Mrs. Caroline Stauffer.

Mrs. Caroline Stauffer, nee Caroline Rudy, died at the Rudy Homestead in Lower Paxton township, Dauphin county, Pa., on Sunday evening, March 30, after a lingering illness which she bore with Christian fortitude, and with bright hopes of entering into a blessed immortality. Mrs. Stauffer was in the 59th year of her age at the time of her death. She was the relict of the late Samuel Stauffer, a family well known throughout this and the adjoining county of Lebanon. Her father was the late John Rudy, brother of Frederick, Joseph and Michael Rudy, well known and influential farmers of Central, well known and influential farmers of Central, Dauphin county—all of whom were born in the Dauphin county—all of whom were born in the county, and within a short distance of the Old Paxton Church, near the Reading pike in the Paxton Church, near the Reading pike in the Lebanon Valley, three miles east of Honesburg. Lebanon Valley, three miles east of Honesburg. The interment took place at Shoop's Church The interment took place at Shoop's Church Cemetery, on the Jonestown road, on the following Thursday. Rev. Mr. Stauffer, of the Reformed Church, Hummelstown, preached an able sermon, in which he referred to the Christian life of deceased, and her last dying moments when all seemed serene and joyful as the pilgrim approached the dark river. Although the weather was inclement and very disagreeable, many of her old friends and relatives attended the funeral.

Mrs. Stauffer resided for over 19 years in Honesburg, but after the death of her husband she went to the old homestead where her father, John Rudy, resided for over 50 years, and spent the remainder of her days with two sisters, who survive her. Mrs. Stauffer was the mother of four children—two sons and two daughters—the eldest of which, a son, if living, would now be in his 24th year, and the eldest girl in her 22d year Only one son, John H. Stauffer (not yet of age), survives her. He is an employee of the Baldwin Locomotive Works, Philadelphia.

Some years ago the congregation of Shoop's Church spent over $4000 in enlarging the church and in beautifying its surroundings. Mrs. Stauffer was the first person taken into full membership after its rededication. She was a woman of quiet demeanor, and possessed a strong attachment for her living friends, especially for the only son she left behind. She was a consistent Christian, and her end was peaceful and happy. May she rest in peace. B.

DIED.—April 13th, at Lock Haven, Pa., Miss Maggie Benshaw, aged 13 years, 2 months and 18 days.

The death of Miss Bensbaw was sudden and unexpected. She took sick at school on Tuesday, April 8th, and on the following Sunday, being Easter, she died. It was a comfort to the bereaved parents that their daughter laid life's burden down on Easter day when our blessed Lord came forth from the grave as the Prince of life, having the keys of hell and of death. She was a member of the catechetical class and looked forward with hope to her confirmation. Just one week from the day she died confirmation took place. We would have confirmed her on her sick-bed, but she was delirious and unconscious from the day she took sick to her death. And what seemed so sad was her burial without a funeral. Only some members of the family followed the remains to the grave, where the pastor made a few remarks. She died with a malignant disease. Two sisters were unable to follow the remains to the grave, being afflicted with the same disease. May God in His infinite mercy defend and protect them against the violence of the disease and raise them up in due time. The family has the prayers and sympathy of the congregation. During her sickness and delirium she repeated hymns and questions of the Catechism that she had committed to memory: "There is a fountain filled with blood," "I love Thy kingdom, Lord," "That I body and soul both in life and death am not my own, but belong to my faithful Saviour Jesus Christ." Now she sees that fountain, and is in that kingdom, and realizes the truth that with body and soul, both in life and death, we belong to Christ. Her name stood first on the roll, and now it stands first too in the Book of Life. The Sunday-school lost a good and regular member. All mourn her death. Her work was soon done. Peace be to her ashes. G. W. G.

DIED.—On the 5th inst., at Rebersburg, Pa., Lloyd Blumer Weber, son of Newton Weber, aged 1 year, 2 months and 25 days.

Pastor Miller officiated at the funeral which was held April 7th.

DIED.—March 12th, near Knoxville, Frederick county, Md., Mrs. Robert McDuell, in her 71st year.

Mrs. McDuell was an excellent Christian woman. Of kind disposition, genial manners and loving heart, she was held in high esteem by all who knew her. With her, religion rested not in a mere profession of faith in Christ. She lived the life of a Christian. It was her meat and drink to do her Master's will. For her to live was Christ. For the last fifteen years of her life she was a constant sufferer from rheumatism, and during the greater part of this time confined to her room; but she bore her bodily infirmities with Christian fortitude. The language of her submissive soul was: "It is good for me that I have been afflicted; that I might learn Thy statutes. I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me." Her sufferings are now ended. That body so full of pain now sweetly sleeps in Jesus.

"Nor pain, nor grief, nor anxious fear,
Invade thy bounds; no mortal woes
Can reach the peaceful slumb'rer here,
For angels watch her sweet repose."

Her body was lowered to its native dust, in the belief of a glorious resurrection. It was sown in weakness; it shall be raised in power. It was sown a natural body; it shall be raised a spiritual body. O solid comfort! O glorious hope! "Wherefore comfort one another with these words." S.

Acknowledgments.

Foreign Missions.

Received at Harrisburg from January 4, 1884, to and including April 10, 1884:

J Curtis Hildebrand, from his S S class, Ref ch, East Berlin	$ 5 00
J W Santee, D D, Cavetown, Md, con. viz: S S class of Miss Laura V Ingram, Linden Hall, 2 85; S S at Harbaugh's ch, Rouzerville, 4 68	7 53
Rev H S Garner, Shellsburg, Pa, con. by Frank and Henry Egolf	1 86
Rev J H Beck and Mrs E M Beck, 5 00: Eddie and Malbe Beck, Mt Eaton, O, per Rev J Beck, 5 00	10 00
H L Fulmer, Cairo, O, from Mis Soc at St Jacob's ch, Pastor J A Keller	5 00
Rev W F Morstmeier, Terre Haute, Ind, Ger Ref ch	12 00
A K Frey, Chanceford, Pa	5 00
Rev D W Gerhard, New Holland, Pa, con. by New Holland charge	9 27
Rev J A Hoffheins, Martinsburg, W Va, con. by S S, 46 45; and from Ref cong, 4 00	50 45
Rev S G Wagner, D D, con. by S S at St John's Ref ch, Allentown, Pa	75 00
Rev S B Yockey, con. by Xenia Ref cong	5 00
John Zollinger, con. by Zion's Ref S S, Forreston, Ill.	11 77
George A Wagner, Landisburg, Pa, con. viz: Saml Wagner, children and grandchildren, 22 25; Laura Gibson, 5 00; Oak Grove Union S S, 2 75	30 00
Rev J A Peters, col. at Zwingli Memorial service of the Ref chs of Lancaster, held in 1st Ref ch	14 00
Rev J B Rust, con. by Salem Ger cong, Waynesburg, O	30 00
Rev E D Wettach, con. by Woman's Mis Soc of Grace Ref ch, Reedsburg, O	25 00
Rev N S Strassburger, Treas Lehigh Cl, con. by Mis Soc Solomon's Ref ch of Macungie, Rev Thos N Reber, pastor	47 00
Charles H Nusbaum, Treas Ref Mis Soc, Weissport, Pa	37 62
Rev Chas G Fisher, con. by Miss K Eiler, Ph la, 50 cts; John Kennedy, Madison, Cal, 10 00; Paul, Ellie and Katie Smith, Christ's Ref ch, Phila, 2 18; White Marsh S S, Rev J D Detrick, 4 87	17 55
Ref ch, Wilton Junction, Iowa, Rev S L Runkel, pastor	9 00
Rev Jacob Zeigler, con. by Chas Scheider Ref ch, Avenue City, Mo	5 00
Rev A Casselman, Thornville chg, O	37 00
Rev Theodore Appel, D D, recd by him, viz: Little Cornplanters, Pleasant Unity, Pa, Pastor Ferer, 10 00; Ringtown chg, Rev E D Miller, 3.00	13 00
Rev S Kuhn, con by Young Men's Bible Class of Ref S S, Elizabethville, Pa	3 00
Rev W A Haas, Treas West Susquehanna Cl, con. by Boalsburg chg., Rev W H Groh, pastor, 9 71; Cornplanters of Ref S S, Center Hall, Rev S M Roeder, 13 09; Rebersburg Ref S S, Rev N J Miller, pastor, 10 30; Mt Bethel Ref S S, Nittany Valley charge, Rev D D Shoemaker, 12 18	45 28
Rev U H Heilman, Treas Carlisle Classis, rec'd from Duncannon charge, Pastor Lewis	17 80
Rev Wm Fribolin, Kelly's Island, O, contents of Mis boxes, S S children,	4 00
Rev C T Martin, Franklin, Wis, from a young member of Emanuel's ch, Herman, Wis	5 00
J W Larcah, Supt S S of Jerusalem ch, Saliabury, Pa, N Z Snyder, pastor	4 00
H Beckley, Treas Trinity Mis Society, St Clairsville, Pa	25 59
From a Friend, Middleway, W Va,	2 00
Emile Ehbert, Milwaukee, Wis, per Rev Jean Grob, pastor,	2 50
Rev S B Yockey, from Ref ch, Xenis, O	5 00
Rev L B Clayton, Farmland Ref ch, Ind,	12 70
Miss Hannah Evans, Scottdale, Pa, con. viz: by her S S class, 3 00; Henry Lentz, 2 00; Rebecca Evans, 50; and Hannah Evans, 50	6 00
Rev Simon S Miller, Treas Maryland Cl, con. viz: St Paul's ch, Baltimore, 18 50; Hagerstown, 6 07; Weymer Mis Soc, Hagerstown, 10 00; Salem ch, Hagerstown, 5 10; St Paul's Mis Mis Society, Middletown, 15 73; Ref ch, Middletown, 7 50; Fairview cong, Middletown chg, 2 65; S S, Ch of Incarnation, Emmitsburg chg, 11 00	76 55
Miss Annie M Wiestling, Pres't of the Ladies Aid Soc of Mt Alto Ref ch,	11 00
Rev S Schweitzer, pastor Muddy Creek ch, Lincoln, Pa	9 75
Rev G B Dechant, con. by Catawissa chg, Ref ch	30 00
Rev S P Manger, Kimberton, Pa, con. by Pikeland Mis Soc	10 00
D B Manger, Esq, Treas Goshenhoppen Cl, con. viz: Rev C Z Weiser, D D, 50 35; Rev L J Mayer, 25 70; Thomas Christman, 12 00	88 05
Rev August Beck, Cleveland, O, con. viz: J Binder, 2 00; J Simon, 2 00	4 00
Rev A H Kremer, D D, con viz: S S Ref ch, Carlisle, 20 00; Mis Sarah Paul, 2 00; Mrs John Z Paul, 2 00	24 00
Master Irving S Albaugh, Pres't Mis Soc, Chestnut Grove, S S Ref ch, Mt Pleasant charge	1 00
Rev Samuel Z Beam, from Mis Soc, Mt Pleasant charge, Pa	10 00
Mrs Mary Gross, Orangeville, Ill, Mis Soc, Ref S S	8 00
B F Ruth, Supt "John Ermentrout" Mis S S, 24 Ref ch, Reading	5 00
Geo Hill, Esq, Treas E Susquehanna Cl, con. by Mahanoy chg, 12 11; Strawberry Ridge S S, 18 50	30 61
Rev E J Fogel, Fogelsville, Pa	20 00
Rev M Bachman, Baltimore, Md, con viz: Mrs Roos and daughter, 2 00; Mrs E Bensel, 1 00	3 00
Rev Jean Grob, con. by Ger Ref S S, Milwaukee, Wis	5 00
Miss Lue D Gring, York, Pa., contents of Ambrose N. Diehl's saving box	1 85
Rev J F Busche, D D, con. by George F Augustine, 20 00; Miss Louise Lutz, 5 00; Ger Ref S S, 8 00	33 00
Rev D S Fouse, Iowa, Tipton chg	11 00
John Keiper, Treas Mis Soc, S S, First Ref ch, Phila, con. viz: At third anniversary of said society, 22 21; donated by same society at a previous meeting, 10 00	32 21
Rev D S Diffenbacher, pastor St Luke's Ref ch, Kittanning, Pa	6 69
Rev D S Diffenbacher, pastor St Luke's Ref ch, Kittanning, from a member of the church	50
Rev F C Bauman, Zwingli, Iowa, from the Ref S S scholars and teachers for Japan Mission, 5 00; for Rev J C Hauser, Indian Mission, 2 50	7 50
Rev Thos S Johnston, D D, Treas Lebanon Cl, con. Mis Soc, Jonestown, Pa, Rev T S Kessler, pastor	10 00
Rev Moritz Noll, Miss Soc. Zion's ch, Ragersville, Ohio, 13 30; Mis Concert, 6 70	20 00
Rev John M North, Mercersburg, Pa.	1 00
Rev J T Kluge, Sheboygan, Wis, from S S Zion's Ref ch, 3 00; Mrs. Koch, a member of same cong, 2 00	5 00
Rev Thos S Johnston, D D, rce'd by him from Mrs Matilda Chidsey, Supt Infant School, Ref ch, Easton, Pa, pastor, Rev Dr Porter, to pay for organ purchased by the missionaries, Moore and Gring for school in Tokio	75 00
Rev J A Hoffheins, Treas Virginia Cl, con. viz: Lovettsville, Va. S S, Rev H St John Rinker, 15 00; Frieden's cong, Rockingham chg, Rev B R Carnahan, pastor, 2 90; St Paul's cong, 6 32; and little corn planters of same church, 5 70	29 92
Rev J H Good, Tiffin, O, con. by John A Keller, Bradner, O, per Rev D M Christman	5 00
Rev O to Kuhn, Hoskins, Neb, from a member of Ref Frieden's ch	1 50
Rev Isaac K Loose, part of collection of infant S S, Christ ch, Bethlehem, Pa.	5 00
Rev D Rothrock, Kintnersville, Pa, con. by Anna C Trauger, 25c; Lucy Trauger, 25c; G W R, 50c, all members of Kintnersville Ref S S	1 00
Rev Jean Grob, Milwaukee, Wis, con. by a widow	5 00
Rev S R Bridenbaugh, Berlin, Pa, con. viz: Ream chg, Pastor Diffenderfer, 22 35; Wills Creek charge, Pastor Wagner, 23 36; Myersdale chg, Rev Shick, 16 00	61 71
Rev N A Helfrich, Fogelsville, Pa, collections at Zwingli celebrations for organ bought by Rev J P Moore, for S S in Tokio, Japan, or for necessary books	62 64
Rev C Baum, Hegins, Pa, 2 80 from Christ's ch; 3 25 from Susan Schreiner for chickens sold, all from Peep Creek charge	6 05
Rev J W Love, Treas Westmoreland Cl, con. viz: Emanuel's chg, Rev J F Snyder, pastor, 13 15; Master Nevin Harbaugh Snyder, proceeds of sale of chickens raised, 2 50	15 65
Rev D Van Horn, D D, con. by Grace Ref ch, Phila	20 00
P Williard, Trappe, Pa	5 00
Rev George W Henning, Osnaburgh, O, contributed by members of St Paul's, St Peter's, and Bethel congs, viz: John Unger, 2 00; Isaac Hisey, John Hisey, Michael Fox, Jonas Fox, Mrs Alice Hisey, John Fox, Christian Yaggi, John Schmid, Rev G W Henning, each 1 00; Jacob Warstler, Benjamin Fox, Caleb Bartchy, T E Zurbrugg, each 50c; Jacob Harmony, 25c	13 25
Our Boys Mission Band, St Paul's Ref ch, Butler, Pa, per Rev T F Stauffer, pastor, for produce raised by the boys, viz: Russell F Stauffer, onions, 40cts; Clark D Nicholas, potatoes, 60cts; Orie H Nicholas, potatoes, 60cts; Willie Wiles, potatoes, 80cts; Chas Kalb, potatoes, 80cts; V C H McCormick and J D McCormick, 2 40	5 60
Rev F A Rupley, Treas Juniata Cl, con. by Bedford chg	22 18
Rev C U Heilman, part of Christmas col, Paradise chg, Elk Lick	22 00
Rev Theodore Appel, D D, from Oscar Leich, Riceville, Wis, proceeds of sale of chickens	1 50
Rev W A Haas, Treas West Susquehanna Cl, from Mis Aid Soc, Center Hall, S S Roeder, pastor, 5 05; Dr. C P W Fisher, Boalsburg chg, Pastor W H Groh as a thank offering for Convalescence, 5 00	10 05
Rev H I Stern, con. viz: S S Salem Ref ch, Pastor Stern, 20 00, and from Ladies' Mis Union, 1st Ref ch, Pas or Bachman, 10 00	30 00
Rev Theodore Appel, D D, con. by Chas, Frederick and George Ulrich, Three Children Potato Planters, Mosel, Sheboygan, Wis, Pastor P Viz	3 00
Miss Georgia Chambers, Cor Sec Woman's Mis Soc, Dakota, Ill	20 00
John Q Royer, Lebanon, Pa	1 00
Rev J Caspar Bucher, D D, Lewisburg, Pa	10 00
Rev F W Kremer, D D, con. by S S of 1st Ref ch, Lebanon, of which he is pastor	100 00
Rev S R Bridenbaugh, Berlin, Pa, con. by Good Work Society of Mt Zion ch, Zion chg, Pastor H F Keener	10 30
Miss Clara Limberg, Treas Gleaners Mis Soc of St Paul's Ref ch, Butler, Pa Rev T F Stauffer, pastor	3 00
Rev J B Kerschner, con. by Trinity Ref S S, Millersburg chg	4 45
Rev Thos S Johnston, D D, Treas Lebanon Cl, con. by Annville chg, Rev J E Heister, D D, Pastor	25 00
Rev N S Strassburger, D D, Treas Cl of Lehigh, con. by St John's Ref ch, Slatington, Pa, Rev W J Peters, pastor	13 00

RUDOLPH F. KELKER,
Treasurer of Foreign Missions.
Harrisburg, Pa., April 10, 1884.

Relief Society.

Received during the year 1882–1883.

From Rev F F Bahner, Waynesboro chg,	$5 00
Rev John Pence, Annual Fee,	3 00
Dr Heisler, copy money in "Church Fathers," per D Miller,	24 40
Dr H Kortheuer, Annual Fee,	3 00
Rev I M Motter, Harbaugh Miss Society, Waynesboro,	5 00
E J Santee, Christ Church, Phila,	15 34
Edmund Losey, 1st Ref Ch, Easton,	20 00
I G Gerhart, Tr of Tohickon Classis,	65 00
Rev F A Rupley,	35 00
Rev John Romeis, two Annual Fees,	6 00
Dr J Lefever, 2d Ch, Harrisburg,	3 25
Dr I H Reiter, Tr of Miami Classis,	9 02
Do, do, do,	4 95
Rev P A Long, Taneytown church,	5 00
S S Schweitzer, per Treasurer,	9 30
Rev S R Breidenbaugh, Tr Somerset Clas,	137 00
Rev W M Landis, on acc, life-memb'ship,	15 00
Louis E Shriver,	15 00
Rev H W Hoffmeier,	1 00
Rev S S Miller, Treas of Md Classis, from Evan Reformed Church, Frederick,	70 27
Hagerstown charge,	10 00
Middletown charge,	10 00
1st Ref Church, Baltimore,	10 00
Glade charge,	8 00
Jefferson Ch,	7 50
Clearspring Ch,	5 00
St Paul's, Baltimore,	5 00
Burkittsville Ch,	2 00
Westminster Ch,	3 02

THEODORE APPEL, Treasurer.

N. B. Receipts for previous years will appear hereafter.

Received during year 1881–1882.

From St Stephen's Ch, Lancaster, Prof Kershner,	$ 7 60
Jas Ward, McConnellsville cong,	8 00
I G Gerhart, Tr of Tohickon Classis,	65 00
Rev S S Miller, Treas of Md Classis, from Middletown Ch,	10 00
Jefferson Ch,	5 00
Mechanicstown Ch,	6 35
Balance in full of estate of Sarah Brinker,	19 61
Mrs D C Hammond, per Rev E S Kiefer,	5 00
Rev S R Breidenbaugh, Tr Somerset Clas,	43 69
Dr I H Reiter, Tr of Miami Classis,	16 61
E S Santee, Tr of Christ Church, Phila,	24 57
Rev A G Dole, McConnellstown cong,	7 22
Rev C F Martin, Annual Fees,	6 00
Rev W M Landis, on acc of life-mem'ship,	15 00
Dr I H Reiter, Tr of Miami Classis,	26 52
Dr A Wanner, on acc of life-membership,	8 00
Rev S Wolf, Hickory Bottom Ch,	6 50
Rev John Pence, Annual Fee,	3 00
Dr H Kortheuer,	3 00
A Friend at Easton, Pa,	10 00
Ed Losey, S S of 1st Church, Easton, Pa,	20 00
St Stephen's Ch, Lanc, Prof Kershner,	7 80
Rev J S Schick, Meyersdale Ch,	7 50
Rev S S Miller, Treas of Md Classis, from Evangelical Ref Church, Frederick,	59 23
3d Church, Baltimore,	28 00
St Paul's, Baltimore,	10 00
1st Church, Baltimore,	10 00
Middletown Ch,	15 00
Mechanicstown Ch,	7 00
Burkittsville Ch,	3 00
Clearspring Ch,	5 00
D C Hammond, Hagerstown Ch,	14 00
Rev A Bartholomew, from his charge,	10 00

THEODORE APPEL, Treasurer.

California Missions.

Rev F C Bauman, $3.75; Salem Reformed Church and Sunday-school, Harrisburg, Pa, Rev W H H Snyder, 60.00.

D. E. SCHOEDLER, Supt.

Bethany Orphans' Home.

From Annville chg, J E Heister, D D, $25 00, J Deisinger, Hellam, Pa, 20 00. W H Scholl, 2229 Spring Garden street, Phila, 100 00. Mrs R Hefter, Phila, Pa, 7 caps, no cat. Harry P Byrne, Baltimore, 1 00. Marion, 2 00. W S Albert, Pueblo, Col, 8 50. Henry Bausman, Lancaster, 50 bushels of potatoes. John Ermentrout, Sunday school, per Mrs S F Ebur, 5 00.

D. B. ALBRIGHT, Supt.

Religious Intelligence.

At Home.

A Lutheran hospital is to be founded in Minneapolis, Minn.

The question of a church organ has caused a division in the United Presbyterian church at Newcastle, Pa.

Mr George Armour, of Chicago, is about to build a free Episcopal church at his own expense in Chicago. Rev. Canon Knowles will be the rector.

The Eliot Bible which brought nearly a thousand dollars at the recent Murphy library sale had once been sold at considerably above a round thousand, and had once been bought for a song at the stand of a dealer in second-hand books.

A tender of building and funds, estimated at $50,000, by individuals in and about Tarkio, Mo., has been made to the United Presbyterian church, for the educational interests of the church, on condition that the church supplement the endowment fund by $20,000.

The clergy of St. Clement's Protestant Episcopal church, Philadelphia, are at the head of an association which has for its object the building of small churches at the summer resorts in the mountains. One is already begun in Tannersville, in the Catskills. It will seat 250 persons, and $1,000 are asked for in order to put on the roof. Forty or fifty persons have been baptized there and twenty-one confirmed.

Among the bequests of the late Mrs. Louisa S. Vought, of Freehold, N. J., who left an estate valued at $120 000, is one of $21,000 to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, of which $10,000 are to be used for foreign mission work, $10,000 among the colored people of the South, and $1,000 among the Indians. Of the remainder $50,000 go in various sums to benevolent objects connected with the Episcopal Church, and $49,000 to relatives and friends.

At a meeting of the Presbytery of New York, held on Monday last, the Rev. Dr. John Hall, Chairman of the Church Extension Committee, informed the Presbytery that a lady, who did not wish her name to be known, had made large gifts to several of the churches. To the Church of Sea and Land she gave $13 000; to Calvary church, $12 000; to Shiloh church, $9,000; to the Eighty-fourth Street church, $5 0 0; toward building the French Evangelical church, $10 000; toward building the Bohemian church, $10,000; to the Seventy seventh Street church, $10,000.

In the address of Dr. Halsey at the laying of the corner stone of the new building on the seminary grounds, in Chicago, delivered in February last, it was stated that "the first attempt to found a theological seminary in America was made by the eminent preacher, Dr. John M. Mason, in the year 1804, on the banks of the Hudson, New York, in connection with the Associate Reformed Presbyterian Church;" that the "next attempt was made by the Congregationalists at Andover, Mass., in 1808;" and that "the earliest theological seminary of our own church was founded by the General Assembly at Princeton, N. J., in 1812." The historical accuracy of the first part of this statement, ascribing the priority to Dr. Mason's seminary, has been called in question by some writers in this paper. One of these says that "the first theological seminary in America was founded in 1794, in the congregations of Mill and Harmony Creeks in Beaver county, Pennsylvania, by the Associate Presbytery of Pennsylvania, and has its legal successor to-day in a seminary at Xenis, Ohio." Another affirms, in the "interest of accurate history," that the honor of the first theological seminary in this country is due to the General Synod of the Reformed Church, which, at its meeting in 1784, elected Dr. John H. Livingston, professor of theology, and Dr. Herman Meyer, instructor in sacred languages. He says "the seminary was located temporarily at Flatbush, L. I., then at New York, but in 1810 was removed to New Brunswick, N. J., where it has continued to exist and flourish ever since."

Abroad.

There are now 158 Baptist churches in Germany, with a total membership of 30,000. The church in Hamburg, which is the parent of all these, now numbers 450 members, but many of these live at outlying stations, which would be organized as separate churches could they but support a minister.

The quincentenary of the death of Wycliffe is to be celebrated in London on May 21st. Among the prominent features of the day will be a sermon preached at the church wherein Wycliffe's doctrines were condemned; a popular demonstration at Exeter Hall, a meeting at the Mansion House for the discussion of schemes for perpetuating Wycliffe's memory.

The Moravian missionary, Heinrich August Jaschke, who died in Herrnhut recently, made extensive and valuable contributions to linguistic science. From his first entry in school he showed a remarkable facility in learning languages, as well as in music and mathematics and the natural sciences. Besides his native tongue (German), he rapidly acquired, so as to be able to use them currently, the Polish, Latin, Danish, Swedish and Greek. He also became well acquainted with Hungarian, Bohemian, English, Arabic, Persian, Sanscrit, Hindi, and Urdu; while the most valuable work of his life was done in still another language, the Thibetan. He was appointed to the Thibetan mission in 1856, and eventually settled in Ladak, in territory under the jurisdiction of the Maharajah of Cashmere. He began his literary work in that territory with the preparation of a series of text-books in the vernacular for the schools. Then he entered upon the translation of the Bible, beginning with the four Gospels. Eight years after he had settled at Ladak he produced a brief grammar in the English language and a small dictionary; and during the ten years of his residence there he published 2 000 pages of books, all of which had to be carefully written out with autographic ink, imported with much difficulty from Calcutta, and printed on a lithographic press of the mission. His philological works are catalogued under twelve titles, some of which appear to be supplementary to others, while some of the others are different editions in the German and English languages. The principal ones are on the pronunciation of the Thibetan language, the grammar (of which a second edition, in type, was published by Trubner in London, in 1883) and the dictionaries, the latest and best of which, in Thibetan and English, was published in London in 1881. *An Introduction to the Hindi and Urdu Languages*, for Thibetan use, was published at Kyelang in 1867. His text-books include a *Harmony of the Gospels*, a *Litany*, two geographies, a *Church History*, a *Book of Fables*, a *Catechism*, a *Biblical History*, two song books, a book of fables, and two reading-books. After ten years of labor in the Himalayas, Jaschke became the victim of nervous disorders, and had to return home. He could only labor at intervals afterwards. He was not able to finish the translation of the Bible, but completed the New Testament, which has been printed in Berlin, at the cost of the British Bible Society. Missionary Redslob is continuing his work on the Old Testament, and the volume will be published in time. Jaschke had also in contemplation an edition of the one hundred thousand legends of Milaraspa, with notes, a grammatical analysis, and a translation, and tentatively published a small fragment of it. This is one of the very few Thibetan works that are accessible and worth reading, and Jaschke's edition of it would have been a valuable introduction of the language and the thought of the people.

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TIME TABLE.—MAY 21st, 1883.

Stations. UP TRAINS.	N. O. Exp.	Acc'm. Train	South'n Mail	Phil. Exp.	Carl. Acc.*	Hb'g. Exp.
	P. M.	A. M.	A. M.	A. M.		P. M.
Leave Baltimore	11 20	.....	7 35	10 50	.....	4 35
" Philadelphia..	11 50	4 30	7 40	11 05	.....	5 40
	A. M.		A. M.	P. M.	P. M.	
" Harrisburg....	3 15	7 35	11 30	4 05	6 30	8 45
" Mechanicsb'g	3 38	8 04	11 50	4 30	7 00	9 30
" Carlisle.....	4 00	8 30	12 10	4 55	7 28	9 48
" Newville.....	4 23	8 55	12 30	5 20	.....	10 06
" Shippensburg	4 44	9 19	12 50	5 45	.....	10 23
Ar. Chambersb'g	5 07	9 45	1 08	6 08	.....	10 56
Lv. Chambersb'g	5 12	9 50	1 10	6 13	.....	P. M.
" Greencastle....	5 35	10 14	1 30	6 35	.....	
Ar. Hagerstown..	6 00	10 40	1 50	7 00	.....	A. M.†
Lv. Hagerstown..	A. M.	10 45	2 00	7 05	.....	6 06
Ar. Martinsburg..	DAILY	11 30	3 20	7 50	.....	6 30
		A. M.	P. M.	P. M.		6 45

* On Saturdays this train will leave Harrisburg at 5 30 P. M.
† Monday Morning Accommodation.

Stations. DOWN TRAINS	Hb'g. Exp.	Sat. Acc'n	Mail Train.	Day Exp.	Mail Exp.	N. Y. Exp.
	P. M.	A. M.	A. M.		P. M.	
Lv. Martinsburg	.....	8 00	7 80	DAILY	3 00	DAILY
Ar. Hagerstown..	.....	8 50	7 54	P. M.	3 48	P. M.
Lv. Hagerstown..	.....	8 00	1 35	3 55	8 05	8 05
" Greencastle....	.....	8 26	1 58	4 23	9 25	9 25
Ar. Chambersb'g	A. M.	.....	8 50	2 17	4 50	9 45
Lv. Chambersb'g	4 30	Carl.	8 55	2 20	4 55	9 50
" Shippensburg	5 53	Acc'n	9 19	2 46	5 21	10 10
" Newville.....	5 15	A. M.	9 42	3 00	5 46	10 30
" Carlisle.....	5 42	7 30	10 08	3 20	6 16	10 50
" Mechanicsb'g	6 06	7 57	10 33	3 42	6 45	11 10
Ar. Harrisburg...	6 35	8 30	11 00	4 05	7 15	11 30
	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Ar. Philadelphia	10 20	.....	3 15	7 25	.....	2 55
" Baltimore.....	10 20	.....	.....	5 20	.....	.....
	A. M.		P. M.	P. M.		A. M.

C. V. R. R.—SOUTH PENN BRANCH.

Mixed Train	Mail Train			Mail Train	Mixed Train
A. M.	P. M.			A. M.	P. M.
5 50	4 15	Lve..... Chambersburg.....	Arr	8 45	8 55
10 03	4 35	" ..... Marion.....	"	8 30	3 30
11 20	5 15	" ..... Mercersburg.....	"	7 45	2 10
12 00	5 37	" ..... Loudon.....	"	7 20	1 30
12 15	5 45	Arr..... Richmond.....	"	7 10	1 15
P. M.	P. M.			A. M.	P. M.

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Synod of Ohio.

Dakota, Ill.—Rev. J. Wolbach has resigned as pastor of Dakota charge—resignation to take effect May 31st, next.

Kentland, Ind.—Rev. S. P. Myers has been compelled on account of the continued ill-health of his wife, to retire from the Mission at Kentland, Ind. After this date his P. O. address will be Bloomville, O.

Synod of the North-West.

Humboldt, Neb.—The Board of Home Missions of the Synods of the North-West and Central have called Rev. J. G. Steinert, of Centre Point, Ind., to the Mission at Humboldt, Neb., which has been accepted. Rev. S. expects to commence the work in his new field of labor in the month of June next.

Clerical Register.

The address of Rev. H. T. Spangler is changed from Landisburg to Collegeville, Pa.

The post office address of Rev. George Weber is changed from Forreston, Illinois, to Vinton, Iowa.

The address of Rev. H. S. Garner is changed from Schellsburg to Scottdale, Westmoreland county, Pa.

MEETING OF GENERAL SYNOD.

The General Synod of the Reformed Church in the United States will convene in triennial sessions in the Third Reformed Church in Baltimore, Maryland, on Wednesday, May 7th, A. D., 1884, at 8 o'clock in the evening, when the opening sermon will be preached by the President, and thereupon the Synod will proceed to organize. A punctual attendance of the delegates and of those having business with Synod, is hereby respectfully requested.

ISAAC H. REITER, *Stated Clerk.*
Miamisburg, Ohio, March 25, 1884.

RAILROAD ARRANGEMENTS.

The final announcement, after earnest and laborious efforts, is that the railroad companies, both East and West, especially those controlling the "trunk lines," have combinedly decided to make no reduction from their regular rates for delegates to the General Synod at Baltimore. Hence delegates, and those having business with Synod, must expect to pay full fare.

I. H. REITER, Stated Clerk.
Miamisburg, O.

MEETING OF THE CLASSES.

Synod of United States.

East Pennsylvania—Easton, Northampton Co., Pa., May 23, 1884.
Goshenhoppen—Friedensburg, Berks Co., Pa., May 16, 1884.
Tohickon—South Bethlehem, Northampton Co., Pa., May 23, 1884.
East Susquehanna—Bloomsburg, Columbia Co., Pa., June 4, 1884.
Lancaster—Hummelstown, Dauphin Co, Pa., June 5, 1884.
Philadelphia—North Wales, Montgomery Co., Pa., June 6, 1884.
Lebanon—Orphans' Home, Womelsdorf, Berks Co., Pa., June 12, 1884.

Synod of Pittsburg.

Allegheny—St. Paul's Church, Sugar Creek Charge, Armstrong Co., Pa., May 28, 1884.
Somerset—New Centreville, Somerset Co., Pa., June 4, 1884.
St. Paul's—Greenville, Mercer Co., Pa., June 5, 1884.
Clarion—Du Bois, Clearfield Co., Pa., June 5, 1884.
Westmoreland—Scottdale, Westmoreland Co., Pa., June 5, 1884.

Synod of Potomac.

Carlisle—Duncannon, Perry Co., Pa., May 15, 1884.
North Carolina—Mt. Hope Church, Guilford Co., N. C., May 22, 1884.
Gettysburg—Spring Grove, York Co., Pa., May 29, 1884.
Virginia—Martinsburg, Berkeley Co., W. Va., June 4, 1884.
Zion's—Shrewsbury, York Co., Pa., June 6, 1884.
Maryland—Clearspring, Washington Co., Md., June 11, 1884.
Portland-Oregon—Near Oak Point, Cowlitz Co., Wash. Ter., June 12, 1884.
San Francisco—

ANNOUNCEMENT.

The Liturgical Commission will meet in the basement of the Paca Street Reformed Church, Baltimore, May 8, 1884, at 9 A. M.

C. Z. WEIZER, Chairman.
April 14, 1884.

NOTICE.

The annual meeting of the Board of Commissioners for Foreign Missions will be held in Salem's Reformed Church, Harrisburg, Pa., on the First Tuesday in May (6th), at 2 P. M. Members of the Board are urgently requested to attend.

THOMAS S. JOHNSTON, Secretary.

SEMINARY COMMENCEMENT.

The annual Commencement of the Theological Seminary, Lancaster, will be celebrated on Thursday evening, May 1st, at 7.30, in the College Chapel. The graduating class consists of five members. The whole number of students on the roll of the institution is twenty-four.

E. V. GERHART,
President of Faculty.
Lancaster, Pa., April 2, 1884.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, April 28, 1884.

FLOUR.—We quote the whole range of prices as follows: Supers, $2.50@3; winter extras, $3@3.50; Pennsylvania family, $4.50@4.75; Western winter low grades, $4@4.50; do clears, $5.12½@5.50; do straights, $5.50@6; winter patent, $5.90@6.62, chiefly $6@6.50; Minnesota clear, $4.50@5.25; do straight, $5.25@5.87½; do patent, $6@6.62. Rye Flour was quiet and steady at $3.50.

WHEAT.—We quote No. 3 red in elevator at 95c. bid; No. 1 Pennsylvania red at $1.20 in elevator and $1.22 in grain depot; No. 2 Delaware in elevator at $1.18 bid; sales of 3000 bush No. 2 red spot at $1.07¼, with $1.07 bid and $1.07¾ asked early for April, but closing at $1.07⅞ bid and $1.08 asked; 30,000 bush May at $1.07⅞.

CORN.—Sales: 600 bush rejected yellow track at 59c.; 1200 bush No. 3 yellow, in grain depot, at 62c.; 1200 bush Kansas steamer high mixed, to arrive, prompt shipment, 60½c.; 500 bush steamer white afloat at 57c.; 600 bush steamer yellow, in grain depot, at 63c.; 600 bush sail yellow, in grain depot, at 63c., with 59½c. asked early for sail mixed April in elevator, but closing at 60c. bid and 61c. asked; 5000 bush May at 60c.

OATS.—Sales of 1 car No. 2 mixed at 39c.; 3 cars No. 3 white at 42c.; 1 car ungraded white at 42½c.; 1 car No. 2 do at 43c., generally held at 43⅛@43½c.

RYE was scarce and firm at 70@72c. ℔ bushel.

REFINED SUGARS.—7⅛@7 7-16c. for powdered; 7c. for granulated; 6⅞c. for crystal A, and 6½c. for confectioners' A. These are refiners' prices for round lots.

EGGS.—In a small way 15c. was reached on choice stock, but round lots were sold at 14½c. for near-by extras.

PETROLEUM.—The market continued quiet, but steady, on a basis of 8½@8¾c., as to test, for refined in barrels and 10½c. for do. in cases.

SEEDS.—Clover at 8¾@9¾c. for fair to prime; sales of 30 bags fair at 8¾c. ℔ lb. Timothy was dull and nominal at $1.40 ℔ bushel. Flax was scarce and firm at $1.70@1.72 ℔ bushel.

FEED.—Sales of 2 cars good and prime Western Bran on spot at $17.25@17.50.

HAY AND STRAW.—We quote North Pennsylvania Hay, choice, at $18; prime Western and New York State do, at $17; fair to good do at $15@16. Rye Straw firm at $16.50@17.

PROVISIONS.—We quote: Mess Pork at $18.25@18.50; shoulders in salt, 7½@7¾c.; do smoked, 8c.; loose Butchers' Lard, 8½c.; prime steam do, $8.70@8.75; city refined do., 9½@9¾c. Sweet-Hams, 12½@12¾c.; beef hams, $26.50@27; family beef, in barrel, $14; packet, do, $13; smoked hams, 13½@14½c.

POULTRY.—We quote live Chickens at 13½@14c. for hens, and 13c. for mixed lots; winter Chickens, 18@25c., and spring do, 25@35c., as to size and quality; dressed Turkeys, extra near-by, 17c.; choice, 15@16c.; extra Western Turkeys, 15c.; choice do, 14c.; poor and medium, 12@14c.; Chickens, extra, 17@18c.; fowls, 14@15c.; poor and medium, 12@13c.; Ducks, extra, 16@17c.; poor and fair, 12@14c.

BUTTER.—We quote Pennsylvania, creamery, extras, 28@29c.; selections, 30c.; do do firsts, 26@27c.; Western do, extras, 27@28c.; firsts, 25@26c.; Western dairy choice, 19@20c.; do firsts, 16@18c.; New York and Bradford county fresh tubs, 24@25c.; selections higher; firsts, 22@23c.; packing grades, 7@8c.; Grease, 3@6c.; creamery prints, fancy, 32@34c.; good to choice, 28@30c.; fair, 22@25c.

CHEESE.—Quotations: New York full cream choice old at 15@15½c.; do new, 14c.; do night skims, 9½@11c.; Ohio flat, 8@10c., as to quality; Pennsylvania part skims, fancy, 7@7½c.; do fair to choice, 5@6¾c., do full skims, fresh arrivals, 3½@4½c., and old skims, 2@3c.

Live Stock Prices.

BEEF CATTLE.—Quotations: Extra, 6½@6¾c.; good, 6@6¼c.; medium, 5¼@5¾c.; common, 4½@5c.

COUNTRY FAT COWS were dull at 3@4½c.

MILCH COWS at $30@70.

VEAL CALVES at 4½@7c.

SHEEP AND LAMBS.—Quotations: Extra, 6¾@7c.; good, 6¼@6¾c.; medium, 5¾@6c.; common, 4½@5½c.; lambs, 5@8c.

HOGS.—We quote Western from 8½@8¾c.; country, 7½@8½c.

CITY DRESSED BEEVES were fairly active and prices closed lower at 8½@10c., with sales of common cows as low as 7c.

DRESSED SHEEP were in fair demand at 9@11c. Lambs at 10@12½c.

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